# THE
# UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

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# UNION SEMINARY REVIEW

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## EDITORIAL FOREWORD.

When the General Assembly of the Presbyterian Church, U. S. A., celebrated its Sesquicentennial at its meeting in Philadelphia last May, Dr. B. R. Lacy, Jr., President of Union Theological Seminary, Richmond, delivered one in the series of addresses, speaking on Friday evening, May 27th, on "The Presbyterian Church in Colonial Days."

The Synod of Virginia, organized in 1788 at the New Providence Presbyterian Church, Brownsburg, Va., gave Wednesday evening, September 14th, 1938, to a program commemorative of its Sesquicentennial. The service was held in Schauffler Hall of Union Theological Seminary, Richmond. Dr. J. J. Murray, of Lexington, Va., presided, and addresses were delivered by Dr. W. H. T. Squires, of Norfolk, Va., on "The Presbyterian Church in the Colony of Virginia, 1562-1788," and Dr. Hunter B. Blakely, of Staunton, Va., on "The Synod of Virginia Surveys Her Task and Faces the Future." We are pleased to present the addresses of Drs. Lacy, Squires and Blakely in this number of the REVIEW.

# THE PRESBYTERIAN CHURCH IN COLONIAL DAYS.

By the Rev. B. R. Lacy, Jr., D. D., LL. D.,
*President of Union Theological Seminary,*
*Richmond, Virginia.*

## I. Preparation.

The preparation for the Presbyterian Church in America was laid in Switzerland and Holland, in France and Germany, in England and Wales, in Scotland and in Ireland. Streams from some of these sources continued to flow in their own channels, making small direct contributions to the growth of the Presbyterian Church but adding to the strength of our mutual faith on this continent. This was true of the Dutch and Germans who developed their own Reformed Churches. Other streams mingled with Churches already formed and thus lost their separate identity. This was true in a measure of the Swiss, Welsh and French colonists.

The principal stream on whose current the Ark of the Presbyterian Church was borne took its rise in Scotland, and, flowing in large part through the North of Ireland, reached America in full tide during the middle of the Eighteenth Century.

All of the material to be built into this Church in the wilderness had been tempered by fire and water. The Dutch had valiantly earned their name "The Wild Beggars of the Sea." Over 100,000 had died for civil and religious liberty. The Germans came out of the persecutions of the Palatinate; the French from the bitter experiences culminating in the Revocation of the Edict of Nantes. The Scotch of Scotland and Ireland had been the spearhead of British resistance to papacy and prelacy. Three hundred years ago this very year they had entered into the Solemn League and Covenant. Their resistance to the ecclesiastical and civil tyranny of Charles I. had necessitated the calling of Long Parliament and made possible the Puritan Revolution. They had resisted the harrowing persecution of Claverhouse, and at Enniskillen, at Londonderry and at Boyne had led finally to the overthrow of the Stuarts.

In Ireland their heroism was unrewarded, and Queen Anne's effort to advance the Church of England and compel uniformity had placed economic and religious restrictions that were hard to bear. Nature added to their ills and several successive crop failures led to famine and distress. In such a school were prepared those venturesome spirits enured to hardship, who would scorn the soft and easy life of the American seaboard and push onward to the rich lands of the frontier. They had survived in North of Ireland against the fierce Irish dispossed by James I., and they were destined to survive in the western wilderness in the face of fiercer Indians dispossessed by the Colonists.

The Scotch streams reached our shores largely in three ways. They came as single men or as families, such as Col. Stevens beside Virginia in Maryland, and the Rev. Mr. Makemie whom Laggan Presbytery sent to the Colonies on the request of Col. Stevens. I think we fail to consider these Scotch farmers and merchants and occasional doctors who led to the establishment of early churches on Elizabeth River in Virginia, near Rehoboth in Maryland, and later formed the nuclei of the strong churches that sprang up in Philadelphia, Alexandria, Va., and Charleston, S. C., and other mercantile centers.

Another group was of Highland strain. Some had early reached the little port of Wilmington, North Carolina, and when Culloden brought its bitter measure of woe to clan after clan which had blindly followed Prince Charles, a stream of these doughty warriors poured up the Cape Fear, having in their midst Flora MacDonald, the heroine of the Highlands. From this group, Presbyterianism of North Carolina has derived much of its romance and not a little of its strength, and from it has gone out a large stream to enrich Presbyterianism in the Southwest, in Alabama, Mississippi and Texas.

The great tide, however, swept in from Ireland. Entering the Colonies in part at Boston, some of these Presbyterians merged with the prevailing Congregational churches found there. Others at Londonderry and Northampton clung more tenaciously to their Presbyterian forms and traditions. Entering again at Charleston, they left a residue at that port and in the lower counties, but pushed westward toward the Piedmont region of South Caro-

lina and the upper hill country of Georgia. Here they were met by that active, mighty stream which entered through Pennsylvania.

## II. Organization.

At the beginning of the Eighteenth Century these migrations of Presbyterians had not begun. It was a gracious providence, an event ordered by greater than human wisdom, that an organization was set up which could care for the great inrush of Presbyterian families. Of the details of that organization we need not speak. The various steps are familiar to us all. First, a few scattered churches, on Long Island, in New Jersey, Pennsylvania, Maryland and Virginia. Then the creation of the Presbytery of Philadelphia under the leadership of Makemie.

The second stage in organization was reached in 1717 when the Synod of Philadelphia was formed with four Presbyteries. The ministers and churches had doubled during the decade, and need was felt for a larger and more flexible *instrument*. These men were desperately in earnest, and were alive to their responsibility as presbyters, pastors and evangelists.

This stage was marked by an additional item in organization which had a forwarding effect both upon the Church in Colonial days and in all her subsequent history. This was the creation of the *"Fund for Pious Uses."* It was established Sept. 17, 1717, in sum of £18-1-6, and the Rev. Jedediah Andrews was first Treasurer. It was also called "the public fund" and was raised by yearly contributions from the congregations, by collections at Synods and by donations from overseas. Its purpose was the propagation of the gospel, and what we once termed Domestic and now call Home Missions was its primary objective, but the Committee of Synod which administered it directed its use for any purpose which engaged the interest of the growing Church. New York City was home mission territory then, and we find on Sept. 18, 1719, "10th part of the Glasgow collection given to the Presbyterian congregation in New York to support the gospel among them." Sept. 20, 1733, aid was granted to the congregation at Trenton "when it gets a minister." Four days later aid was granted to Perth Amboy to build a church, and appropriations

were made to *three widows* and two students. In reading the account book of the Fund, I was interested in two items which have a familiar ring to a theological seminary executive. "1733, To Mr. Lindsay, a student, £1-10-0." And then in same year, "To Wm. Lindsay more cash £0-6-0."

I also like these items which the Rev. Treasurer entered, such as "1727—Sept. 25, By cash given to myself for my trouble, £3-0-0." This is repeated. But as one whose field of labor is under the shadow of Samuel Davies' churches in Hanover County, Va., I found myself most interested in the items of May (30) 1738 and May (28) 1739. In the former item we find that an appropriation was made for expenses of a messenger to Gov. Gooch. The following May "Expenses of Andrews for the trip was paid in sum £15-0-0."

Mr. Andrews, the messenger of the Synod, visited Gov. Gooch at Williamsburg in order to obtain religious toleration for the Scotch-Irish who passing through the Valleys of Pennsylvania had crossed the Potomac and settled in the Valley of Virginia, and especially for the group under the leadership of John Caldwell which was planning to settle in the present Charlotte County, Va.; and worship at Cub Creek. The Governor was encouraging this migration knowing that these settlers would not only add to the worth of the colony but also be a protection of the eastern counties against the Indians. It is interesting to note here that later when Samuel Davies and John Rodgers in 1748 applied for like permission to preach in Hanover County, much difficulty was experienced because the Synod of Philadelphia denied knowledge of Davies and Rodgers, who were members of the rival Synod of New York.

Polity and doctrine go hand in hand among Presbyterians. The Irish Church, after sharp debate in the first quarter of the Eighteenth Century, had followed the Scotch Church in subscribing to the Westminster Confession. The American Presbyterian Church did likewise in 1729 through its Adopting Act, and so gave assurance so far as possible that the Church would propagate and interpret the doctrines of our holy religion after the pattern of Paul and Augustine, of Calvin and the Westminster divines. The phraseology of the Adopting Act would reward study today,

and the spirit it breathes should be coveted in Presbyterian circles. It required all ministers to declare their agreement in and approbation of the Confession of Faith and Catechisms "as being in all essential and necessary articles good forms of sacred words and systems of Christian doctrine." Should a candidate or minister have any scruple or question regarding any article or articles he should declare them to the Presbytery or Synod who should admit him to the exercise of the ministry "if the Synod shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship and government." If they judged him to be erroneous in essential and necessary articles, fellowship in the ministry was to be denied him. The paragraph closes with these impressive words: "And the Synod do solemnly agree that none of us will traduce or use any opprobrious terms of those that differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness and brotherly love, as if they had not differed from us in such sentiments."

The organization effected by the *creation of the Synod* and the establishment of *The Fund,* and the passage of the *Adopting Act* had scarce time to become adjusted and working efficiently when it was taxed to its capacity by the influx of Presbyterians from Ireland. Hanna estimates that from 1725 to 1768 over 200,000 Protestants, most of them Presbyterians, left Ireland for America. Providentially the vast majority of them entered through Pennsylvania where had been prepared this Presbyterian Church with that compact yet expansive system of government that made it most effective for pioneer Christianity in the Eighteenth Century in America, as its New Testament model had been for pioneer Christianity in the First Century in the Roman Empire.

## III. Evangelism.

This new Presbyterian organization was to be tested by vast immigration, but still more by a great evangelization. The vast stretches of the West were calling these hardy, venturesome souls. William Byrd of Virginia, who ran the Dividing Line between that State and North Carolina in 1728, commented on the slothful ease

that held the English to the narrow strip along the Atlantic Coast while French explorers had long years before penetrated to the Mississippi. Indeed, the North Carolina commissioners returned home after running the boundary line to 170 miles, saying that "an age or two" would pass before settlers would advance that far into the interior. Within twelve years the Scotch-Irish had crossed that boundary far beyond the place where the North Carolina commissioners drank the last bottle of Virginia rum and turned back. Had it not been for these Presbyterians the French beyond a peradventure would have claimed our continent west of the Alleghanies.

For a season the Southward and Westward flow of these Scotch-Irish was partially stayed and the great bulk of them held in the Middle Colonies, especially in Pennsylvania, until they had once again been indoctrinated and fired with new zeal by the Great Awakening.

This movement began almost simultaneously in New England and Old England. In New England the revival gained headway in 1734 at Northampton, Mass., under Jonathan Edwards. Shortly thereafter Gilbert Tennent was greatly blessed in his evangelistic efforts in Pennsylvania. This was prior to the meeting in Aldersgate Street and the great outpouring upon the Wesleys. The two movements, in Old and New England, are closely identified, Whitefield providing the connecting link. His arrival stirred up the flame afresh in New York, New Jersey, Pennsylvania, Virginia and South Carolina. The chief theaters of the Awakening were New England, the Middle Colonies and Virginia. It is estimated that in New England from 25,000 to 50,000 were converted out of a population of 340,000. Many of these, however, were affiliated with the Congregational Church, and therefore bear only indirectly upon our subject. In New York all the churches were closed to Whitefield except the Presbyterian, so the fruits of the Awakening were gathered largely by our Church. In New Jersey and especially in Pennsylvania the preaching of Whitefield, the Tennents, Finley, Blair and others produced outstanding results for the Presbyterian Church.

The History of Old Redstone asks, "But why was this sojourn in the Middle States? We may say, indeed, that their Western

and Southern homes were not yet open for them. But was there not another reason in the divine purpose, though employing secondary causes as the immediate instruments of its will? A sublime mission for them and their children was intended, though altogether concealed from their view. They were not yet prepared for that mission. They must receive that preparation through the great revivals, under Whitefield, the Tennents, the Blairs, and a host of others, whom God raised up in the earlier part of the last century, to be instruments in His hands of spreading a new life through the Church. From 1740 to 1760, there was a mighty baptism of the Church of God in this land; and then were prepared the noble spirits that afterwards were called to so glorious a work in Virginia, North Carolina, and Western Pennsylvania. And these again trained and marshalled those who, in after years, were to spread the gospel through all the West."

Presbyterians in Scotland, Ireland and England have ever been disposed to halt in their hours of success and growth and divide their forces over matters which to future generations appear insufficient cause for such bitterness. The Great Awakening resulted in the New Side—Old Side Schism. The Awakening of the early 1800's produced the New Light-Old Light quarrel, and the Great Awakening of the 1830's was soon marred by the Old School-New School division. In 1741 the Conservatives under Francis Alison and the Revivalists under Gilbert Tennent found their criticism of each other and their ideas regarding revivals and candidates for ordination so sharp that their groups parted asunder. The division went through Presbyteries and congregations. The Synod of New York was organized and drew with it the New Side presbyteries and churches.

Even so divided, evangelization continued, advanced by both the New and Old Side Synods. In Eastern Virginia at Samuel Morris' home in Hanover County, neighbors in 1740 began to gather to hear Luther's Commentary on the Epistle to the Galatians. In 1743 a copy of Whitefield's sermons was added to the spiritual diet of the readers. Such religious instruction displeased the established clergy and Morris and his friends were repeatedly fined, Morris himself over twenty times. There then appeared in Virginia a missionary from the Synod of New York,

William Robinson, who cultivated the seed sown at the Morris Reading House and led the way to the establishment of Presbyterianism in Eastern Virginia. As he left for the North the Virginians forced on him a gift of money, which he finally received, promising to use it for the education of a candidate whom he would send to them as pastor and guide. Faithful to his word he sent the youthful Samuel Davis, "the alpha of that Southern Cross of flaming evangelists who poured the light of the gospel on the 'Ancient Dominion.'"

While Davies was laying the foundation of Presbyterianism in Eastern Virginia, rallying the people to the defense of their homes against the French and Indians, preparing for the organization of the Presbytery of Hanover in 1755 to include the South country, missionaries were being sent to the Western section of Virginia and North Carolina by both Synods. Charles Beatty was sent out by Brunswick Presbytery, Synod of New York, in 1754 to Virginia and North Carolina. Hugh McAden of the Synod of Philadelphia crossed the Potomac in the spring of 1755. He was preaching in Rockbridge County when the news of Braddock's defeat sent a chill of terror throughout that section. From Windy Cove in Virginia Alexander Craighead, the storm center of Donegal Presbytery, who as early as 1734 showed his pioneer spirit by supplying across the Susquehanna River, moved with his flock to Rocky River, N. C., in the County of Mecklenburg, and helped lay the foundation for that group of hardy Presbyterians who first raised their voices for independence.

McAden's Journal gives glimpses of that brave group that passed up the Valley of Virginia, crossed the Blue Ridge into North Carolina, and settled in the Valleys of the Yadkin and Catawba, and which make up today the strongest and most numerous element of the Presbyterian Church in the South.

Not only to the South, to Virginia and the Carolinas, but also to the West did the Presbyterian revival spread. Neither the old Side-New Side Schism, nor the French and Indian War could wholly stem the tide that surged out from the Middle Colonies. Moneys from the Fund of Synod of New York helped Brainerd in his work among the Indians,—a work which in turn so vitally

affected Foreign Missions through its influence upon Henry Martyn. In 1755 Gilbert Tennent reported £200 donated for Indian work.

With the reunion of the two Synods in 1759 there was set up largely under the leadership of Francis Alison the Corporation for the Relief of Poor and Distressed Presbyterian Ministers and the Poor and Distressed Widows and Children of Presbyterian Ministers. As one reads the early records of this Corporation he is amazed at the foresight and wisdom of this group of Presbyterian ministers and elders in so early promoting sane life insurance and preparing the way for a pension system. It took the Presbyterian Church in the U. S. A. approximately 160 years to perfect the system for which Alison and his colleagues labored, and our Southern Church has not yet, after nearly 180 years, inaugurated one. The Presbyterian Ministers' Fund, an insurance company serving Protestant ministers generally, and the Pension Fund, serving the Presbyterian Church, U. S. A., had their roots in the Widows' Fund of 1759.

But it was more than a Widows' or Ministers' Fund. The leaders felt that the very existence of the Church depended upon greater support for and care of its ministers. They sent Charles Beatty to Great Britain to secure aid from the Church of Scotland. These transplanted Scots were still canny, for they said to their brethren of the old country, "We would not presume to prescribe any method, but are humbly of the opinion that a national collection would answer the end." They averred, "The number of our ministers is but small; congregations very unfixt by reason of our people moving from place to place, and from this province to North Carolina and elsewhere; and besides, those of our persuasion have been by far the greatest sufferers in this province by the War."

Their opinion of the general level of Scotch-Irish culture was low. "As the first settlers were generally in low circumstances, and were obliged by force of hard industry to make new settlements on our frontiers, they were unable to do much for the support of the Gospel ministry. . . . Many of low ranks who flocked in thither were ignorant, vicious and intractable, readier to learn the vices of their Indian neighbors than to teach them the

more perfect ways of God." Yet they were proud of the record already made by their ministers. "No denomination of Christian ministers in this vast continent are more regular and industrious, or stand in greater need of some charitable assistance than the Presbyterians, for themselves and poor families; their number is great; and they and their people are every day enlarging the bounds of Christ's Kingdom and extending the British Empire in America." And they add, "The greater number of those contending for the rights of British subjects against French and Indians are of that denomination."

The first advance toward the Ohio was checked by the French and Indian War. The brunt of the Savage attacks was borne from New York to Georgia by the Presbyterian congregations and families which had penetrated the interior and were cutting new roads to the West and Southwest. The History of Old Redstone, the first Presbytery in Western Pennsylvania, furnishes one heroic picture after another of zealous and devoted men and women clearing their lands, erecting their houses, their churches, their schools, and maintaining order and discipline where civil authority did not yet hold sway.

We could single out any of the numerous mission-minded men of the Colonial Presbyterian Church to illustrate the zeal of these early evangelists. Robinson and Davies to Eastern Virginia; McAden and Craighead and Caldwell to North Carolina; Beatty, McMillan and Joseph Smith in Western Pennsylvania; these and their colleagues—each deserves a separate address. Charles Beatty, a man of astounding energy, can well illustrate the zeal of many of his fellow ministers. In 1754 we find him itinerating as a missionary to North Carolina. He served for a time as a successful Chaplain in the French and Indian War. Five years later he is sent to Scotland and Ireland as Commissioner to raise money for the Widows' Fund. At the meeting of the "Corporation for Poor and Distressed Presbyterian Ministers," in 1762, ministers were appointed to request the Synod that missionaries be sent to preach to the distressed frontier inhabitants and to see what opportunities there were for reaching the Indians with the gospel. The expenses were to be borne by the Fund. The Synod appointed Beatty and John Brainerd (Brother of David), but the Indian War

under Pontiac prevented their making the journey. In 1766 Synod renewed the appointment of Beatty and named Duffield as his associate in place of Brainerd. The condition on those parts of the frontier which had suffered from Pontiac's War was more desperate than any which Pennsylvania had ever to endure, but the opportunities for preaching the gospel to both the settlers and the Indians were great. Therefore Synod appointed Brainerd and Cooper to pay a visit of at least three months to the frontier, preaching to Indians and Whites, "and forbade them to take any money from the frontier settlements for their work among them."

As early as July, 1762, "The Corporation considering that many of the children and friends of our frontier inhabitants are still in captivity among savage Indians, it is judged by this Board that no application of their money can be made to the satisfaction of the pious donors, or of the sufferers themselves, than what may be employed to procure liberty for these miserable captives." A committee was appointed to wait on the Governor requesting his aid in releasing the captives, and in October £500 was voted to ransom them. It is in this connection that they appropriately employ the phrase, "The Redeemer's Kingdom," when speaking of the Church. The political authorities received the £500 but apparently were slow to report their use of it. We find individuals appealing to and receiving aid direct from the Corporation to ransom loved ones from the Indians. Thus in October, 1764, Catharine Crow applied for relief. "The husband was scalped and murdered, and four children led with her into captivity, who are still among the Indians." The Corporation generously aided her and her children.

Again in October, 1766, "The distress of Thomas Smiley was taken under consideration, whose daughter now above 39 years of age, has been eight years among savage Indians and she earnestly longs and desires to obtain her liberty and to be restored to her parents and children and to the Churches of Christ. . . . We cannot but pity the distress both of the parent and of the child now in captivity, and agree that our treasurer pay him the sum of fifteen pounds to redeem his daughter. Thomas Smiley or his son to enquire what number of White people are still in captivity, and among what Indian Nations, and on what terms they may be

redeemed and the names of the captives; and that either one of them or the daughter when redeemed come and inform this Corporation concerning these affairs."

But their interest was also directed to the welfare of the Indians, as seen from the entry of Nov. 17, 1762. "Upon a representation of the distressed condition of some Christian Indians who were driven from the frontier of this and a neighboring province in the late War, the Corporation in compassion to their distresses allowed the sum of forty pounds to be paid to the Rev. Mr. Brainerd, their minister, to be laid out according to his directions in building their new cabins, or in clearing some lands for the support of their families."

Four years later the attitude of the Corporation to the Indians is shown in a Minute dated July 29, 1766. "As we have encouraged these Reverend Gentlemen (Beatty and Duffield) to preach the Gospel to the Indians if it be possible, and to our frontier inhabitants; it is our judgment and we hereby order that these ministers preach to none of our people who have settled on lands that are not yet purchased of the Indian Nations unjust in itself and likely to prevent the success of the Gospel among these people, if so provoked and defrauded of their lands, as well as a violation of the laws of this province. And we request said Messrs. Beatty and Duffield every where to warn people against this wicked and unjust practice, if they find any guilty thereof, and to assure them that we will disown them, if any of our people do so."

The second Presbyterian minister to cross the Monongahela River was the Rev. Joseph Smith. He was made of stern stuff and was a Boanerges in the pulpit. Of him the Rev. Samuel Poole said, "I have never heard a man who could so completely unbar the gates of hell, and make me look so far down into the dark bottomless abyss, or, like him could so throw open the gates of heaven, and let me glance at the insufferable brightness of the great White Throne." Under such men was forged the strongest link in the Presbyterian chain in America, the Presbyterian constituency that centers around Pittsburgh in Western Pennsylvania.

The Revolutionary War retarded but did not stop the growth of the Presbyterian Church in America. One has only to see how many of the churches around Pittsburgh, in Virginia and West

Virginia and North Carolina were organized between 1775 and 1788 to realize the activities of congregations and preachers during that period. Nevertheless it was recognized that religion had suffered by reason of the unsettled condition of the country, and the records of the Synod show the deep concern felt for a revival of heart-moving religion. Already men were pushing down the Holston Valley to Tennessee, crossing the mountains to Kentucky and Ohio. The Rev. Joseph Smith's congregation sent William Smiley and two young volunteers down the Ohio and Mississippi with flour for the merchants of New Orleans. It was a perilous journey and nine months passed before the voyagers returned with gold sufficient to pay their pastor all that was due, a year's salary in advance, and have a generous sum for the boatmen and a dividend for each contributor.

In 1789, the year of the meeting of the General Assembly, the first freight wagon made its journey to Pittsburgh. The Conestoga wagons were on their way. By road and river the West was to be populated in an amazing way, and again the Presbyterians would prepare with their General Assembly an organization to meet the needs of a growing nation.

Also there was a new Awakening on the way. Young James McGready had journeyed from North Carolina to Canonsburg, Pa., to attend school under the famous John McMillan. Here he felt the first breath of a spiritual revival. On his way to North Carolina in 1788 he visited the scenes of the revival near Hampden-Sydney in Virginia, and from his association with John Blair Smith, William Graham and other leaders in that movement he experienced a second refreshment which sent him to his work in North Carolina, and later to his field of labor in Kentucky to become the center of the Awakening of 1800 which was so largely used of God in turning the West to righteousness.

## IV. Education.

Any discussion of the Presbyterian Church in Colonial Days would be faulty which did not include references to *education.* Not only were these people determined to have well trained ministers, but they were intent on educating a lay membership as well. Here again Pennsylvania led the way. William Tennent was

the pioneer Presbyterian educator in his Log College on the Neshaminy. Its influence on American Presbyterianism and education cannot be measured. It was the progenitor of many institutions and a precursor of Princeton University and Seminary. Here was educated Samuel Blair, the founder of the Faggs Manor Classical School which numbered among other famous students Samuel Davies who in turn became one of the founders and the second President of the College of New Jersey. Robert Smith, another student of Faggs Manor, established a school at Pequea, from whose classes went out his two sons, Samuel Stanhope Smith, the founder of Hampden-Sydney and the President of the College of New Jersey, and John Blair Smith, also President of Hampden-Sydney College in Virginia and of Union College in New York, and John McMillan, the founder of a school in Washington County, Pa., which became in time Jefferson College. David Caldwell, another student, established the most famous pre-Revolutionary school in North Carolina. "Five of his scholars became Governors of different states; many more members of Congress, and a much greater number became lawyers, judges, physicians and ministers of the gospel." Samuel Finley's school at West Nottingham had a similar record. In addition to many outstanding ministers, such as James Waddell, he numbered among his scholars such laymen as Benjamin Rush, Gov. John Henry of Maryland and Gov. Alexander Martin of North Carolina.

In Philadelphia, through subscriptions obtained by Benjamin Franklin, Francis Alison established a school which was the germ of the University of Pennsylvania. His students held high positions in Church and State. Three of them, Thomas McKean, George Read, and James Smith, were signers of the Declaration of Independence, and another, Charles Thomson, was Secretary of the Continental Congress.

Virginia has three institutions of college rank which were founded in Colonial Days. Two of these were established by the Presbyterians. William Graham of Rockbridge, a student of Finley and Witherspoon, began a school which is now known as Washington and Lee University. Archibald Alexander, first Professor of Theology at Priceton Seminary, was one of his scholars. East of the mountains Hampden-Sydney was established in 1775 and

survives today as one of the principal feeders for the Presbyterian ministry.

The culmination of effort along educational lines was reached during the Schism when adherents of the New School established the College of New Jersey, now Princeton University. Its contribution to the development of a Christian America through its distinguished Presidents, Edwards, Davies, Witherspoon, et al., and its Alumi, could not be so much as catalogued in such an address. Enough has been said to indicate the interest of Presbyterians in ministerial and secular education in Colonial days. That interest did not abate after the General Assembly was organized.

## V. In the New Nation.

We dare not bring this historical sketch to a close without reference to the part played by Presbyterians in the creation of a new nation.

We have seen that this Church was constructed of metal tempered in fire and water. They were seekers after liberty—civil and religious. Makemie's valiant resistance to Lord Cornbury's tyranny presaged the attitude these people would take. Their fathers had covenanted against prelacy in Scotland and had resisted the same in Ireland. They paved the way for the Bill of Rights and their backing made possible the victories of Madison and Jefferson.

They contributed largely to the success of British arms in the French and Indian Wars. They, on the other hand, offered an all but united front against British aggression and oppression in the War for Independence. As the Mecklenburg Resolutions show, they were in the vanguard of those declaring for independence, and the only minister of the gospel to sign the National Declaration was the Rev. John Witherspoon, President of the College of New Jersey. They supported by force of arms the fortunes of the Colonies. There were many Tories in New York, New Jersey, Pennsylvania, South Carolina, and North Carolina, but none among the Scotch-Irish. Their elders led the attack on Ferguson at Kings Mountain, and their membership harassed Cornwallis from South Carolina to Yorktown. Their ministers felt

the strokes of British retaliation, and houses and libraries burned and churches closed bore testimony to the fact that the British officers recognized the chief source of Colonial opposition.

And when peace arrived Presbyterians played their part in setting up a civil government similar in an amazing degree to the ecclesiastical system with which they were familiar. So after 150 years, while citizens of the United States are honoring the framers of the Federal Constitution, loyal members of the Presbyterian Church are honoring the fathers who organized our first General Assembly.

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## THE PRESBYTERIAN CHURCH IN THE COLONY OF VIRGINIA, 1562-1788.

By the Rev. W. H. T. Squires, D. D., Litt. D.,
*Norfolk, Virginia.*

The rise and progress of our Church is a story to warm the heart of the discouraged, and to inspire the young and strong to finer achievements. In the Acts of the Apostles the guiding Hand of the Almighty may be traced through every vicissitude, despite the blood-stained pathway the saints of the Lord have trod. So, likewise, the Holy Spirit's power led our fathers, who laid, deep and strong, the foundations in a wilderness primeval. Their struggle against overwhelming difficulties and their victories follow through seven distinct eras, in logical sequence, like the scenes of a drama.

The First Attempt was a tragic failure. John Calvin was still teaching in St. Peter's and John Knox still preaching in St. Giles when the Huguenots left their corpses to rot on the sands of the South, their evidence to a noble devotion.

In the Second Scene, thousands of young Scotch soldiers, prisoners of war, were shipped to the plantations of the Chesapeake. Francis Makemie answered their cry for help.

In the Third Scene the healing waters of the Great Awakening flowed in from the ocean of God's love. George Whitefield lit a candle in Virginia which, by God's grace, shall never be snuffed.

Fourth: The Ulstermen beyond Blue Ridge peopled the backbone of the continent.

Fifth: The fatal fall of Braddock and the frightful carnage of the Seven Years' War drove the pioneers of the Eighteenth Century to the Piedmont valleys of Virginia and the Carolinas.

Sixth: The tactful hand of Samuel Davies touched the life of Virginia and left an heritage for righteousness which still abides.

Seventh: From the fires of Revolution the Calvinists of Virginia moved from petitions for toleration to demands for civil and religious liberty—and obtained them.

## I.

Before his martyrdom Admiral Coligni[1] attempted to plant a colony of Huguenots at Port Royal, South Carolina,[2] and, the year of Calvin's death, a second colony on St. John's River, Florida.[3] These far-sighted efforts, pregnant with immense possibilities, registered unfortunate failures. His brilliant hope, like an exotic plant, took no root in soil watered with blood and tears. Nevertheless the failure was by no means complete.

By 1700 there were Huguenot congregations in Boston, New York, New Rochelle, Charleston,[4] and Manakintown, Virginia,[5] besides thousands of Huguenot families scattered through the colonies. In Virginia many of their children joined the Established Church. Their great contribution to the world is Matthew Fontaine Maury,[6] who sleeps only a few miles from this our place of meeting.[7] What the Protestants of France failed to accomplish, the Protestants of England achieved. No effort to spread the

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[1]Born February 16, 1517, assassinated August 24, 1572.
[2]Jean Ribault in 1562.
[3]Renè de Laudonniere in 1564.
[4]John Esten Cooke, *History of Virginia*, p. 309.
[5]W. H. T. Squires, *Through Centuries Three*, p. 247.
[6]Lyon G. Tyler, *Cyclopedia of Virginia Biography*. Maury was born Spotsylvania County, January 14, 1806. Died at Lexington February 1, 1873.
[7]Buried in Hollywood Cemetery, Richmond, Virginia.

gospel is ever lost. The hand of Sir Walter Ralegh lifted the curtain of obscurity that veiled the Western World.[8]

He was trained in Calvinistic Holland, and was familiar[9] with Coligni's plans. To the court of Elizabeth he returned with two magnificent ideals, which ultimately cost him his head. One ideal was to break the monopoly of the Spanish Colonial Empire,[0] and the other was to break the spiritual monopoly of the Papacy in the New World.[1] A portion of North America must be British and Protestant.

Two futile endeavors were made to plant colonies of Spanish immigrants in Virginia.[2] Both failed. It was not God's plan that America should be Latin and Papal from Greenland to Cape Horn.

James I laid Ralegh by the heels in the Tower,[3] but he took over his policies.[4]

The first Virginia clergymen belonged to the evangelical wing of the Established Church, Robert Hunt,[5] Richard Buck[6] and especially Alexander Whitaker.[7] As in England, so in Virginia, many of the early rectors were conforming Presbyterians, the most intriguing of whom is Roger Green.[8] It is a misfortune that his name and fame have been all but lost in the mists of the years.[9] His feet touched the banks of the Chowan, and, lo, a mighty commonwealth was born!

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[8]*Century Dictionary.* Born 1552; executed October 29, 1618.
W. H. T. Squires, *Through Centuries Three,* p. 23.

[9]C. Whittle Sams, *Conquest of Virginia,* pp. 10-13. Raleigh's intimate relations with the Huguenots.

[0]Philip A. Bruce, *Economic History of Virginia,* Volume I, p. 61.

[1]C. Whittle Sams, *Conquest of Virginia,* pp. 54-6. Also Stebbing, *Sir Walter Ralegh,* pp. 49-50.

[2]Appleton's *Cyclopedia of American Biography.* Lucas Vasquez de Ayllon and 500 colonists settled in Virginia in 1526. Settlement called San Miguel de Guandape. A second Spanish colony was attempted by Pedro Menendez d'Avilas (1570.)

[3]From 1603 to 1616 he was a prisoner.

[4]The London Company received its first Charter, April 10, 1606.

[5]Thomas Cary Johnson, *Virginia Presbyterianism,* pp. 9-10.

[6]John Esten Cooke, *History of Virginia,* pp. 60, 110, 115.

[7]E. D. Neill, *Virginia Colonial Clergy,* p. 4.

[8]Lyon G. Tyler, *Cyclopedia of Virginia Biography.*

[9]E. D. Neill, *Virginia Carolorum,* p. 233.
W. H. T. Squires, *Through Centuries Three,* pp. 159-184. Also Henry Cabot Lodge, *American Colonies.*

Irascible William Berkeley[0] expelled 1,000 Puritans from the colony, especially from Nansemond and Lower Norfolk Counties.[1] Richard Bennett led many of them to Maryland and established a Puritan colony, "Providence," now Annapolis. Roger Green led a colony southward to Albemarle Sound.

When the slashing victories of mighty Oliver brought peace to Great Britain, Bennett, the exile, returned to become Governor of Virginia, and our ablest governor in an hundred years.[2] Reverend Roger Green returned to Jamestown and the General Assembly established civil government for the colonists there. Roger Green, the Presbyterian exile, and Roger Williams, the Baptist exile, driven from their homes, took refuge in the wilderness and became the founders of two great commonwealths.

## II.

The second scene is also dim, neglected and difficult to define. No historian of Virginia and no historian of the Presbyterian Church has presented this second scene. Oliver Cromwell won a decisive victory over the Scotch at Dunbar.[3] Hundreds of prisoners were captured and deported to the colonies. They were hot-headed, stubborn devotees of the tyrannical Stuart dynasty.

Maryland and Virginia, being tobacco colonies, were constantly appealing for labor—especially cheap labor.[4] The African slave trade had not yet developed. There were only 400 Negroes in Virginia at this time, and our population was 50,000.[5] Cromwell shipped these prisoners to the plantations instead of mutilating

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[0]From 1642 to 1677, with several interregnums, Governor of Virginia.

[1]John Fiske, *Old Virginia,* Volume II, p. 14.

[2]W. H. T. Squires, *Through Centuries Three,* Chapter XXX, for a detailed account of Bennett's administration. T. J. Wertenbaker, *Virginia Under the Stuarts,* pp. 103-6.

[3]Not only after Dunbar, but many Tories, Irish and English, again after Monmouth's defeat at Sedgemoor, again after the Salisbury insurrection, after Preston, second Dunbar, and constantly until the American revolution, political "criminals" or "rebels" were transported to all the American colonies.

[4]Philip Alexander Bruce, *Economic History of Virginia,* Volume I, p. 575, etc.

[5]John Esten Cooke, *History of Virginia.* Population of Virginia in 1616, 350 families; in 1624, 4,000 people; 1646, 15,000 English, 300 Negroes; in 1670, 40,000; in 1700, 70,000.

or killing them.[6] They were sold to the planters, who would pay the cost of their passage, about six pounds sterling ($30.00). When these young "rebels" had worked out the $30.00, they were set free.

Many Virginia historians,[7] among them Thomas Jefferson, admit, reluctantly, that Virginia was a penal colony.[8] It was. The crime these youths committed at Dunbar, Preston, Culloden Moor and on other such occasions was treason. They rebelled against the government; and they were always defeated.

After these young Scots[9] gained their freedom, being Scotch and running true to hereditary form, they remained to labor on the master's plantation, married his daughter and became the proprietor of the farm; or they married a neighbor's daughter; or they moved to the adjacent frontier and took up land; or they moved to town and opened a store; or became exporters of tobacco. Thousands of American citizens today are of the blood of these young prisoners of war and bear names now honored.

One generation after Dunbar the borough of Norfolk was laid off[0] by two feoffees, Anthony Lawson and William Robinson (both Scotch). Two letters are preserved in Boston, written by Makemie from Lawson's home on the Eastern Branch of Elizabeth River.

Makemie came to America at the earnest request of Judge Stevens[1] of Accomac. He married Naomi Anderson of Onancock, whose father was a member of the House of Burgesses and secured permission to hold Presbyterian services in his Onancock residence.[2] It is significant that Makemie, a great traveler, north and south, never preached on the western shores of Chesapeake—that was Church of England territory.

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[6]Philip Alexander Bruce, *Economic History of Virginia,* Volume I, p. 608. "After Droghede, 1649, the officers were deliberately butchered in cold blood, every tenth man was shot, and the survivors were shipped across the Atlantic."

[7]Philip Alexander Bruce, *Economic History of Virginia,* Volume I, p. 629.

[8]Thomas Jefferson, *Notes on Virginia.*

[9]Thomas Babington Macaulay and his estimate of Scotch character and initiative. This trait is amply illustrated in Virginia.

[0]See James' *Lower Norfolk County Antiquary* for long lists of colonial citizens. Fully half of the names are Scotch.

[1]L. P. Bowen, *Days of Makemie.*

[2]For all Makemie items see L. P. Bowen, *The Days of Makemie.*

T. C. Johnson, *Virginia Presbyterianism,* p. 16, gives verbatim Makemie's certificate to preach in Onancock (October 15, 1699).

To the Elizabeth River Makemie brought Josiah Mackie,[3] son of Patrick Mackie of Donegal, Ireland, who had no difficulty in obtaining permission to preach on four plantations, the homes of Thomas Ivey, Richard Phillpot, John Roberts and John Dickson—all Scotch names, and all still familiar in Tidewater Virginia. He labored faithfully in his extensive parish for twenty-four years, although he did not join the Presbytery, and dying he left no successor.[4]

## III.

Great Britain and the American colonies sank to the lowest depths of morals and religion in the Eighteenth Century. Agnosticism, Deism and Atheism were popular and aggressive. The Anglo-Saxons touched their nadir, but the Holy Spirit breathed upon the dry bones. Help and healing came from the place one would least have expected—Oxford, seat and centre of ritualism and rationalism. John Wesley and George Whitefield answered the Spirit's call.

Cut and thrust Berkeley was dispatched overseas from Virginia in the disgrace he so richly deserved and James Blair[5] came to bless this Colony. His name is the largest and his influence the finest that touched our colonial life from Ralegh to Washington. He was the breed of Prince Jonathan. George Whitefield arrived[6] first in Williamsburg to find the doors of famous old Bruton Parish Church closed to him,[7] although he was an ordained clergyman of the Church of England. The aged and saintly Commissary

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[3]For Mackie items, and they are few, see *The Church on Elizabeth River*, 1892. Sketches by George D. Armstrong, E. B. McClure, George Tait, Peyton H. Hoge and James I. Vance.

[4]From 1716 to 1793 there was no organized Presbyterian Church in Tidewater Virginia, and so far as I have been able to ascertain not a Presbyterian service was conducted in this section.

[5]May 5, 1677, Squires, *Through Centuries Three*, p. 211. T. J. Wertenbaker, *Virginia Under the Stuarts*, pp. 174-211. On Blair, his character and career:

D. E. Motley, *Johns Hopkins Studies, Life of James Blair.*
Lyon G. Tyler, *Cyclopedia of Virginia Biography*, Volume I, p. 62.
W. H. T. Squires, *Through Centuries Three*, pp. 236-282, passim.

[6]As Whitefield reached Savannah, January 20, 1740, we judge that he preached in Williamsburg in December, 1739.

[7]W. W. Bennett, *Memorials of Methodism*, p. 30:
W. H. Foote, *Sketches of Virginia*, p. 154.

permitted him to preach from the steps of the State House.[8] To all protests James Blair replied, "He shall preach." And preach he did, such preaching as the Virginians never heard before and have heard but rarely since. For four days a vast and growing throng hung upon his words. Souls grew loftier where his teachings fell.

A modest man, bricklayer and farmer, of Hanover County, Samuel Morris[9] by name, did not hear Wakefield, but he heard the truth in detail by repetition. His heart was touched, as were the hearts of his neighbors. It was like the sun that bursts through a thick canopy of cloud and floods the dripping landscape with light and joy after long and dismal days of storm and wretchedness.

Each Sunday these earnest planters read Whitefield's sermons and other evangelical books. They built a reading-house to accommodate the crowds. Morris was fined more than fifty times for absence from the parish church, but he paid gladly for conscience's sake.

The story of these non-conformists has often been told[0]—their summons to Williamsburg to answer to Governor Gooch for persistent absence from church. They were embarrassed, for they did not know how to call themselves. A storm overtook them, and, stopping in the home of a modest Scotch farmer, they discovered an old Confession of Faith of the Scotch Kirk. This they handed Governor Gooch as a statement of their belief. He exclaimed: "These men are Presbyterians!" They took him at his word, and the thread of influence may be traced through the warp and woof of our history from Whitefield's sermons on the steps of the State House to the meeting of this Synod today.

Whitefield's eloquence was not the only origin. Every mighty river may be traced to a thousand pleasant rivulets pouring their crystal floods from the mountainside and racing down green valleys to join the brimming river.

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[8]The State House has been restored with meticulous care by the generosity of John D. Rockefeller, Jr. The stoop and wings of the State House form an ideal out-of-doors auditorium.

[9]W. H. Foote, *Sketches of Virginia,* pp. 121-24.

[0]Foote, *Sketches,* p. 124.
Johnson, *Virginia Presbyterianism,* p. 30.

William Robinson,[1] son of a Quaker physician in Carlyle, England, broke his pious father's heart by his wicked ways. He came to New Jersay, and, as a school-master, earned his first honest livelihood. The floods of spiritual power were at high tide in the Great Awakening. The Holy Spirit touched the heart of this prodigal. In the stillness of a summer's night, he looked up to the stars and exclaimed aloud: "What do I know of this God?" Then he fell on his knees by the roadside, and he made his peace with God. What a proof of the potency of a pious parent's prayer!

New Brunswick Presbytery licensed him[2] and he traveled the frontiers, a voice crying in the wilderness. He visited Opequon,[3] Rockfish Gap, Amelia and Brunswick Counties (now Prince Edward and Charlotte). He crossed to Carolina, returned to Cumberland, where he organized the first Presbyterian Church in that section, one of the oldest on the roster of our General Assembly. He visited Hanover and preached for four gracious days.[4] When he left he promised to send them a minister who would instruct and lead them. Never was a promise more splendidly redeemed!

He sent Samuel Davies, the most eloquent of all colonial Americans, a youth whose heart was touched with Apostolic fire, whose life was as pure as that of St. Bernard of Clairvaux, who spoke with the tongue of a forest Chrysostom.

Saintly William Robinson served the Lord only five years,[5] and, dying, reminded Samuel Davies that the planters of Hanover had assisted his education. Davies promised his dying pastor that he would go to Hanover. He came by way of Williamsburg[6] and secured permission to preach on three plantations in Hanover and one in Henrico. George Whitefield was preaching in Williamsburg at that time (April 14, 1747).

Davies remained twelve years in Virginia. It is to marvel at his

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[1]On the life and influence of saintly William Robinson, Foote's *Sketches*, pp. 125-32. T. C. Johnson, *Virginia Presbyterianism*, dismisses Robinson with three lines, p. 30.

[2]May 27, 1740; he was ordained August 4, 1741.

[3]During the winter of 1742-43.

[4]Sunday, July 6, to Wednesday, July 9, 1743.

[5]He died about August 3, 1746, in St. George's parish, Delaware, where he had recently become pastor.

[6]Gilbert Tennent, Samuel Finley, John and Samuel Blair and perhaps others advised Davies to visit Gooch first.

achievements. He wrote Dr. Avery[7] that he had "touched" seven or eight counties, that he often preached to 1,000[8] people. His sermons are masterpieces of cogent logic, pure English and spiritual power. As an evangelist he travelled into every part of Virginia, save the Tidewater section and the Southwest. He spent two years in Great Britain, preached before His Majesty George II, secured substantial donations for Princeton College,[9] organized the Presbytery of Hanover, and set his stamp so indelibly upon Virginia that he is the pattern to which Virginians expect Presbyterian clergymen to conform. He inspired Patrick Henry, who learned from him how to appeal to the hearts and conscience of men. He pointed to "that heroic youth, Colonel Washington" and predicted that God had preserved him for some great service to his country.[0] His was a potent influence in securing for Virginia and, to a degree, for America, separation of church and state. Yet he was neither blind to the affairs of state nor dumb in demanding justice for its citizens. In Hanover, as a mere boy, David Rice caught the inspiration which made him an Apostle to Kentucky, and the first of the Rice dynasty which has blessed the Church in each succeeding generation, represented here today by the President of this Seminary.[1]

## IV.

The Fourth Scene carries us to the gates of the glowing West. Virginia was not settled in orderly sequence, like the states of the West. But rather like those crazy quilts our mothers used to

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[7]T. C. Johnson, *Virginia Presbyterianism*, pp. 36, 37, gives a long verbatim quotation from Davies' letter to Dr. Benjamin Avery, dated May 2, 1752.

[8]One of his great sermons was delivered at "Merry Oaks" (Ashland). The occasion was a gathering of the militia called a General Master, a kind of picnic for the countryside, held in Virginia until the War Between the States.

[9]His diary and a few other relics are preserved in the Library of Union Seminary, Richmond, Virginia.

[0]As President, General Washington appointed William Davies, eldest son of Samuel, to a lucrative and influential position in Norfolk. Some of his direct descendants in the Whittle family are still resident in Norfolk. William Davies' daughter, Mary, married Fortesque Whittle. Francis McNeece Whittle, Bishop of Virginia (April 5, 1876), was the son of this marriage. The Bishop died in 1902.

[1]Dr Benjamin Rice Lacy.

make,[2] patches of every conceivable size and shape, united into one attractive whole. The movement of the Virginia pioneers, their grants, clearings, and little villages, is a phase of historical research not yet adequately presented but of intense significance to those who would read Virginia's struggles aright. The trek of the Scotch-Irish behind the lofty summits of Blue Ridge,[3] in irregular fashion, up the Shenandoah, across the James, over the Appalachian divide, followed the clear, cold rivulets of Holston,[4] Clinch, Kanawha, Cumberland, Cherokee (now the Tennessee). They were undeterred by Indian terror, by rivers deep and rapid, or by rough and rugged mountains.[5] This human Gulf Stream has mingled generously with the National ocean and yet retained to an astonishing degree its primitive characteristics. It filled the valleys of Western Virginia, Eastern Tennessee and Kentucky, Western Carolina, Northern Alabama, and came forth upon the plains of Mississippi, Arkansas and even distant Texas. To call the roll of mighty men begotten of this race would be a task well-nigh endless; but, incidentally, it is to note that Stephen Austin[6] was born beside New River in Wythe County, Virginia, and that Samuel Houston[7] was a native of the verdant valleys of Rockbridge, where the family still abide.

Sir William Gooch[8] welcomed these sturdy volunteers with their axes, their physical and moral manhood, their wives and large families of tow-headed children, who grew into strong and sturdy men. The Governor and elegant colonels of his Council did not object to this virile human curtain, hung to the blue summits of the western hills between Eastern Virginia and the fierce Indians, who burst in from time to time for rapine and plunder.

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[2]The movement of the pioneers is best presented by Morgan Poitiaux, Robinson, *Bulletin of the State Library,* January-July, 1916.

[3]W. H. T. Squires, *Land of Decision,* pp. 249-270.

[4]Thomas W. Preston, *Historical Sketches of Holston Valleys.*

[5]Constance Lindsay Skinner, *Pioneers of the Southwest.* Lewis Preston Summers, *History of Southwest Virginia.* Joseph Addison Waddell, *Annals of Augusta.*

[6]Lyon G. Tyler, *Cyclopedia of Virginia Biography,* Austin born November 3, 1793; died December 27, 1836.

[7]Tyler, *Virginia Biography,* Houston born March 2, 1793; died July 25, 1863.

[8]W. H. T. Squires, *Through Centuries Three,* pp. 264-271. Governor, October 13, 1727-June 20, 1749.

The Governor knew—none better—that French colonists and colonels were behind the torture, passion and fury of the pagans. They claimed that New France extended to the ultimate headsprings of all Mississippi waters—namely, to Lewisburg, Christiansburg, Mount Mitchell and practically all of Western Pennsylvania and Northwestern Virginia. It need hardly be said that the stern Scotch-Irish had a prejudice against death by Indian tomahawks or French rifles.[9]

Save only the English elements these mountain men of Ulster blood with a German contingent have done more to make America mighty than any breed among the heterogeneous populations of our country. Oh, it is a thousand pities that their church, our church, did not follow their brave advance and shepherd them. Bitter and appalling these lost opportunities! The first Virginia settler in this migration seems to have been a Welshman, Morgan Morgan;[0] and the first substantial settlement seems to have been on the banks of the Opequon;[1] and the first church seems to have been Tuscarora Meeting House.[2] Each of these statements has been disputed, for the debate has dragged on for an hundred years. The data here presented is substantiated by good, but not by convincing authority.

## V.

Our Fifth Scene follows the Fourth in logical but not in chronological order. The decisive defeat of Edward Braddock is not a mere episode in the blood-stained annals of our country, for it had many permanent reactions in the settlement of Virginia and the Carolinas.[3]

The Seven Years' War, known in America as the French and

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[9]James Grahame, *History of North America,* Volume II, p. 319; also Volume II, p. 227.

[0]F. B. Kegley, *Virginia Frontiers,* p. 31. Jacob Stover's purchase, 1730, or thereabout. Van Meter discovery and occupation, 1730, or thereabout.

[1]W. H. Foote, *Sketches,* p. 101. Joice Hite and 16 families, 1732. Kegley dates Hite's grant 1731.

[2]John Esten Cooke, *History of Virginia,* p. 323. Tuscarora and Opequon.

[3]F. B. Kegley, *Virginia Frontiers,* Chapter X.

Indian War, shook Christendom to the foundations.[4] Out of it modern democracy slowly and painfully developed.[5] Virginia and Pennsylvania were stricken with fear, and not without good reason. No war is ended when it ends. No treaty of peace really concludes a war. Braddock's fatal fiasco[6] in the umbrageous forests of the Monongahela drove thousands from the threatened frontiers southward. And other thousands coming to make their homes in the new land also turned their faces southward. As they traveled, many found vacant lands[7] along the pleasant uplands and stopped to make their homes. The great empty spaces in Southern Virginia were soon populated.[8] Others passed into Carolina; keeping the dim outlines of Blue Ridge forever over their right shoulders. They found open spaces in the vast forests, a cool spring where the purple rhododendron grew or an old Indian clearing fringed with stately trees of the forest.

Saintly William Robinson, John Thomson and John Caldwell,[9] the grandfather of John C. Calhoun, followed these new settlers. Caldwell, especially, was active in guiding hundreds of such families to their new homes in Virginia and the two Carolinas. This movement was in progress only twelve years before the Revolution burst forth.

If a map of the Presbyterian Churches of Virginia, the Carolinas and Georgia as they were to 1861 were spread, one could trace the course of this migration without other data.

The scions of this virile race have long since filled the countryside with prosperous cities, rich farms, busy factories and a million happy homes, sufficient testimony to their initiative, energy and worth.

## VI.

The Sixth Scene takes the story back to Hanover. Samuel Davies returned from a journey of two years to Great Britain,

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[4]W. F. Poole, *The West from 1763 to 1783.* R. King, *Ohio,* Chapter V. The Text of Proclamation by George III is given in Force's *American Archives,* Series 4, Volume I, p. 172.

[5]Francis Parkman, *Montcalm and Wolfe,* Volume I, Chapter 11. England declared war May 18, 1756.

[6]Robert R. Howison, *History of Virginia,* Volume I, pp. 463-473.

[7]T. J. Wertenbaker, *Virginia Under the Stuarts,* p. 160.

[8]Landon C. Bell, *Cumberland Parish,* map, p. 22.

[9]F. B. Kegley, *Virginia Frontiers,* pp. 39, 41, 112, 441.

landing at Yorktown February 13.[0] The following minute will be read with interest:

> "The Synod of New York Met at Philadelphia
> At a meeting of the Synod of New-York September 3rd, 1755, a Petition was brought into the Synod setting forth Ye Necessity of erecting a new Presbytery in Virginia; The Synod therefore appoint Ye Revd. Samuel Davies, John Tod, Alexander Craghead, Robert Henry, John Wright, and John Brown, to be a Presbytery, under Ye Name of the Presbytery of Hanover; & Yt. their first meeting shall be in Hanover on the first Wednesday of December next; & that Mr. Davies open the Presbytery by a Sermon; & that any of our Members settling to the Southward and Westward of Mr. Hogg's[1] Congregation shall have Liberty to joyn the Presbytery of Hanover.
> Pr. Richard Treat Syn: Clerk."

At the time appointed the Presbytery met and the following minute was recorded:[2]

> "*Hanover,* December 3d. The Presbytery of Hanover met according to the above Constitution and Appointment Mr. Davies Moderator and Mr. Todd Clerk. Ubi post Pesces Sederunt. Messrs. Samuel Davies, Robert Henry, John Brown and John Todd, ministers. Elders Samuel Morris, Alexander Joice, John Malley; Messrs. Craghead and Wright absent—Mr. Davies being sick,[3] requested Mr. Todd to preach for him and according the Presbytery was opened by him, by a sermon from Zachariah the 4-7."

The Presbytery asked to be relieved of an offering for the College of New Jersey (Princeton University) because of "the present impoverished State of the Colony." After many other items the Presbytery adjourned to meet at "Mr. Woodson's at Goochland Court-House at 7 o'clock this evening."

The new Presbytery included all the Presbyterian Churches south of Maryland except the Old Side congregations, then in Donegal Presbytery, but which soon after joined Hanover. For the Old Side-New Side schism was about to be healed after seventeen years of wrangle and argument as useless as it was ill-tempered.

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[0]1755. He left America November 17, 1753. W. H. Foote, *Sketches of Virginia,* gives Samuel Davies' Diary, a part of which in original manuscript is preserved in the library of Union Theological Seminary, Richmond, Virginia.

[1]Reverend James Hoge, pastor of Opequon, the father of three distinguished sons, James, John Blair and Samuel Davies Hoge. James Hoge and his brother were the progenitors of the Hoge dynasty.

[2]The records of Hanover Presbytery are carefully preserved in the Library of Union Theological Seminary, Richmond.

[3]Samuel Davies was physically frail and was constantly over-worked.

To the eternal glory of the Colonial fathers be it said that they were indefatigable in their efforts to carry the gospel into every spiritual distitution in Virginia. Men filled with Apostolic zeal, intensely zealous for the salvation of souls,—it warms the heart to read the simple, almost childish, record—missionary journeys over mountains, rivers and plains, revivals sweeping the countryside, blasphemous sinners touched by the Spirit and turned into penitent saints. They preached in the homes of the planters, under the spreading trees of the forest, in slave quarters, in tobacco barns, and at the country cross-roads. They followed the sun to the summits of the Cumberland Mountains and came forth upon the blue grass counties of Kentucky. Again it is to lament our lost opportunities, for had the spirit that motivated Hanover Presbytery been continued to this day, we would have ten Presbyterians where now we have one. You would represent a constituency of 600,000 instead of 60,000, and every section of this Commonwealth, every valley and mountain cove, every fertile neck of land beside tidal waters, would have been evangelized.

## VII.

After seven years of terror the exhausted nations of Europe signed the Treaty of Paris.[4] Louis XV, by the stroke of his pen, resigned half the continent of North America[5] to Great Britain. "New France" disappeared and Canada was born. Sir Walter Ralegh, sleeping under the altar of St. Margaret's Church, Westminster, for 150 years with his dissevered head, was vindicated. His splendid vision was at long last realized. From the boreal pole almost to the Gulf of Mexico, America was not British and Protestant. When Thomas Jefferson purchased Louisiana,[6] James Monroe, Florida;[7] when John Tyler annexed Texas,[8] and James K. Polk California,[9] the huge circle was complete.

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[4]T. H. Dyer, *History of Modern Europe,* Volume III, Chapter 6. The signatory powers were France, Spain, Great Britain and Portugal. Treaty signed February 10, 1763.

[5]Thomas Carlyle: "France beaten, stript, humiliated, sinful, unrepentant, governed by clever fools, collapses, sinks into bankrupt quiescence, into dry rot."

[6]Benson J. Lossing, *History of United States,* p. 390, April 10, 1803.

[7]W. H. T. Squires, *Through Centuries Three,* p. 399, February 22, 1819.

[8]Lyon G. Tyler, *Cyclopedia of Virginia Biography,* April 12, 1844.

[9]The Treaty of Guadalupe-Hidalgo, February 2, 1848, *Harper's Encyclopedia of United States History.*

The Presbyterians of Virginia, especially those whose homes were along the far-flung frontiers, were now unleased. With astonishing rapidity they pressed southward and westward. By the time the Revolution began, settlement of this Commonwealth in its present boundaries was superficially complete.

Before the Restoration of Charles II, many Presbyterians in England and the colonies found a spiritual home in the Church of England. After 1662 they were harried out of the Established Church and were forced either to conform or become Independents. When William and Mary were crowned, all non-Conformists were tolerated. In Virginia that toleration was exacting. No records could be kept, no churches built, places of worship and officiating clergymen must be licensed. But after the French War these provisions were relaxed, and after the epoch-making address of Patrick Henry in the Two Penny Case[0] at Hanover Court House, religious freedom was practiced, but not officially recognized in the colony.

It has been a long habit to point the finger of scorn at the Episcopal Church because of the quasi-persecution of the colonial era. That comes with very poor grace. It is to remember that the Calvinists of Geneva, Massachusetts and other places were just as intolerant as the Episcopalians of Virginia. It should also be remembered that the Great Awakening was, under God, the work of two Church of England clergymen, Wesley and Whitefield—and to the latter we, the Presbyterians of Virginia, owe a debt of gratitude which can never be repaid. Complete separation of church and state in Virginia and in America is ours now by constitutional right. And to whom do we owe it, save to our Virginia Episcopalians—Henry, Mason, Marshall, Washington, the Lees, Jefferson, Madison, Grayson, Bland, Tazewell, Wythe—every man of them a member of the Established Church.

Again: one specific episode more than any other set forward religious liberty in Virginia—the persecution of three humble Baptist preachers in Spotsylvania County.[1] At their trial Patrick

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[0]December 1, 1763. W. H. T. Squires, *Through Centuries Three,* p. 285.

[1]June, 1768: John Waller, Lewis Craig and James Childs. John Esten Cooke, *History of Virginia,* p. 391. W. H. T. Squires, *Through Centuries Three,* p. 292.

Henry arose in the crowded court-room, uninvited and unexpected. Striding to the bar he cried: "May it please your worships, what did I hear read? Did I hear an expression that these men whom your worships are about to try for misdemeanor are charged with preaching the gospel of the Son of God?"

Those solemn words (1768) sounded the death knell of the Established Church in Virginia. They reached throughout America, and the world!

The attorney for the state went pale and trembled with suppressed emotion. The multitude stood, packed into the small room, in awestruck silence. The justice presiding found his voice and exclaimed: "The accused are dismissed."

From that critical hour the struggle in Virginia was no longer for the Right of Toleration, but for the Right to worship God according to the dictates of conscience, absolutely without hindrance. And, as a corollary, the abolition of taxes for religious societies.

It would be tedious to follow the debates in Presbytery,[2] in the General Assembly of the Commonwealth, and in the other churches. The debate began in 1763 and ended with the adoption of a resolution offered by Thomas Jefferson, the complete and final separation of church and state (1785).

In the meantime, the reunion of the Old and New Side synods, the inflowing tides of migration, the gracious revivals sweeping the countryside from the time of the Great Awakening, and, in Virginia, the growing influence of the Presbytery of Hanover, its zeal, activity and its rapid spread in the western and southern states, made the organization of a National Church both wise and imperative.[3]

The Old Synod determined to divide its constituency into four, and erect a General Assembly.[4] To the Synod of Virginia were assigned the Presbyteries of Redstone in Western Pennsylvania, Transylvania in Kentucky, the recently erected Presbytery of Lex-

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[2]Perhaps the best discussion of the Five Memorials forwarded to the General Assembly of Virginia by Hanover Presbytery is found in *Virginia Presbyterianism,* Thomas Cary Johnson; the Memorials of 1776, p. 82; the Memorial of 1777, p. 87; the two Memorials of 1784, pp. 93 and 100; the Memorial of 1785, p. 110.

[3]George P. Hays, *Presbyterians,* p. 137. The First General Assembly met in Philadelphia, May 21, 1789.

[4]R. C. Reed, *History of the Presbyterian Churches,* p. 253.

ington[5] and the original Presbytery of Hanover in Virginia. The Presbytery of Abingdon,[6] extending far southward into North Carolina (Eastern Tennessee), was assigned to the Synod of the Carolinas. The Old Synod of New York and Philadelphia then adjourned *sine die*.

The new Synod of Virginia held its initial meeting according to appointment at New Providence Church, Rockbridge County, October 23, 1788. Reverend John Brown, the dean of the clergy there present, convened the Synod with prayer and delivered the sermon from Colossians 4:17. Only nine ministers were enrolled, with four ruling elders present,[7] all members of Lexington Presbytery. Reverend William Graham was unanimously elected Moderator. The troubled and uncertain times, before the Constitution of the United States was adopted and while its provisions were being debated, the importance of the elections being held in all the colonies, the great distances to be covered and the expense and discomforts of travel, explain the absence of many commissioners.

But with the erection and organization of the Synod and the National General Assembly, though small and feeble, a new era dawned for American Presbyterianism, and the story of the Colonial Presbyterian Church in Virginia ends.

God Almighty sets His seal of immortality upon each passing generation. To every age He gives its problems, power and victories, even as He gives to every man his labor and his meaning. This is the seven-fold argument for the propulsive power of Presbyterianism.

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[5]Minutes of the Synod of Virginia, 1788.

[6]W. H. Foote, *Sketches of North Carolina,* p. 281.

[7]Reverends John Brown, William Graham, Nicholas Scott, Edward Crawford, John Montgomery, Benjamin Erwin, William Wilson, Moses Hoge and John McCue, Ruling Elders James Allen, Samuel McCutcheon, John Walker, Samuel McCampbell.

# THE SYNOD OF VIRGINIA SURVEYS HER TASK AND FACES THE FUTURE.

By the Rev. Hunter B. Blakely, Th. D., D. D.,

*Pastor of the First Presbyterian Church, Staunton, Virginia.*

We have heard Dr. Squires graphically trace the history of Presbyterianism in this part of North America until the Synod of Virginia was formed at the New Providence Church, Rockbridge County, Virginia, on October 23, 1788.

Now may we turn rapidly the pages of history to bring us down to 1938. In the one hundred eighty and one years after the first permanent settlement at Jamestown the frontier advanced until in 1788 it was reaching out across the Alleghanies into Tennessee, Kentucky and Ohio: but in the one hundred and fifty years following this the frontier vanished on the shores of the Pacific and across the vast stretches of this continent rose a new civilization. In 1788 the population of the United States numbered less than four million, an insignificant number in the world; while in 1938 we have grown to more than one hundred and twenty million people, vastly outnumbering any nation in Europe, with one exception, Russia. In this century and a half our world has made more progress in science and invention than in all the previous centuries back to Moses and the Pharaohs. In the vanguard of this conquest of nature has been this new nation with her people committed to political and religious liberty. In 1788 the ocean separating us from Europe was a barrier wide and deep, but our world today wakes up to laugh at a young Irishman's tale of a compass which confused east with west, landing him overnight in Ireland instead of California. The astounding developments in communication have set the whole world around us as next-door neighbors. What will happen in China and Czechoslovakia is of more vital concern to us individually today than what happened in North Carolina was to a citizen of Virginia when this Synod first met.

Dr. Victor Monod,[1] professor of Protestant Theology in the

[1]As quoted by Walter M. Horton, Oxford Conference Reports, "The Christian Understanding of Man," pp. 217, 218.

University of Strasbourg, has pointed out that man's development and mastery of nature has largely depended upon two peculiarly human devices by which primitive man very early showed his superiority over other animals: the use of tools, by which he asserted his dominion over things in space; and the making of agreements and contracts, whereby he asserted his dominance over events in time. As the Nineteenth Century closed, science and technology seemed to have brought these two ancient means of prediction and control to such perfection that man came to feel that he himself was Lord of Creation, and Swinburne put it, "Glory to Man in the Highest, for Man is Master of Things!"

But man was set for a terrific devaluation. The World War and the World Depression disillusioned him. This earth began to get beyond his control: demonic forces seemingly had come into power. He suspected that in passing from simple tools to machines, he had overreached himself and lost the power he possessed in grasping for more. As a skilled workman with a tool in his hand he was valuable; but when the tool developed into the power-driven machine, the workman became of less importance, for now he stood an easily replaceable employee in a roomful of machinery, pushing buttons and throwing levers, while harnessed power did the work. In a world where machines had gotten the upper hand, future events were no longer predictable. Contracts and agreements, whose importance for human society is indicated by the care with which their sanctity had been guarded since the days of Hammurabi, were pronounced null and void because of the unpredictability of the course of events. On the plea of "unforseeable circumstances" legal contracts were continually being voided and international agreements were no more than "scraps of paper."

Professor Monod insists that we are witnessing, not merely the breakdown of ancient moral sanctions, but the breakdown of morale itself, which underlies all codes of morals. As Dr. Walter M. Horton says, "Instead of being 'Master of Things,' modern man has become the servant of things, the plaything of untamable forces and events. Like the Apprentice Sorcerer, he has released by his scientific magic all sorts of powers which he cannot control, and stands helplessly watching the havoc these forces are creating, while he waits for some Master to turn and put things

in order." Mankind is passing through a sobering process of deflation in estimating human values, of the full significance of which many of the more thoughtless are yet unaware, and is more ready than for a long time to listen to a word from God.

This age is seeing human nature at its worst. "Man's inhumanity to man" never before has made more countless thousands mourn, go hungry and naked, fight at one another's throats, and at last sink into premature graves. Never before in world history has there been as much suffering on the part of so many people as today. Persecutions are taking place in our world equaling those of any Nero. It has been said that it would be necessary to turn the pages of history backward for twenty-five hundred years to discover governments so intolerant of freedom and so totalitarian in claims made upon their citizenry as certain Twentieth Century states. Over the world hangs a gloomy pall of pessimism, where multitudes have lost hope and see no way of escape. One hundred and fifty years after the meeting of the first Synod of Virginia, the Synod meets to face a world in which two unbelievably devastating wars are now in progress; with millions of other men, armed with the most deadly weapons on record, encamped before a dozen frontiers and ready to march at a moment's notice; with treaties upon which statesmen once relied for stability kept now only when it is to national advantage; where all nations stand on the verge of bankruptcy and the foundations of civilization itself are trembling.

Within such a world is the Church of Our Lord Jesus Christ of which this Synod is a part. At last it is a world-wide Church with a foothold on every continent. Imperfect as she may be, the Church is potentially the greatest force on earth in inter-racial, international, and inter-class relationships. She with her Lord offers a loyalty transcending all earthly allegiance and binding her members through a brotherhood of faith in a supreme commitment unto Christ. But this Church stands under attack. Within our generation in Russia, Germany and elsewhere the greatest open apostacy from the Church in modern times has occurred. At this crucial hour, also, the Christian religion is confronted by two secular forces that would claim the loyalty of mankind, nationalism and communism. Each of these movements has taken upon itself

a religious significance, demanding of its followers passionate loyalty to a cause, devotion and sacrifice in the attainment of its goals, and for its followers professing to hold within itself solutions to the problems confronting men.

The Church of our Lord is not dismayed before the dangers and difficulties of this hour. She was born under the tyranny of Rome, was tried as gold in the furnace under the persecution of pagan emperors, and across the centuries has survived countless attacks and numerous reverses. Her course in history has never been a steady advance, for there were currents and eddies, tides at the flood and tides at the ebb; but always the Christian Church has discovered the hand of God moving in history onward to His final purpose.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
For back, through creek and inlet making,
Comes silent, flooding in, the main."

The Synod of Virginia, meeting in 1938, is one of the seventeen synods of the Presbyterian Church in the United States, but above and beyond this she is an integral part of Christ's universal Church. Looking to our duties and our tasks, our difficulties and our dangers, we can estimate correctly our resources and our responsibilities only under the acknowledged conviction that we are Christians with our first loyalty to Christ and His Kingdom, and then we are Presbyterians and members of the Synod of Virginia.

The Master's prayer is in our ears: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through they truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that

the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me." (John 17:15-23.)

Let us now enquire, what of this part of Christ's Universal Church? What of this division in His army of Christian soldiers? How goes the fight with sin and ignorance along our battlefront? What of our loyalty, our faith, our hope, our endurance, and our courage?

"Watchman, tell us of the night,
What its signs of promise are."

May we direct our inquiry to specific obligations of the Church.

1. A major task of the Church is to evangelize all people. What has been the record in evangelism of the Synod of Virginia during the century and a half of her independent existence? What plans has she today to reach adequately the people within her territory?

In the record is written both success and failure. When this Synod was established in 1788 the population of Virginia, including West Virginia, was somewhere around 700,000, of which about four persons out of one hundred were members of the Christian Church. Today the population has increased to more than two and a half million in Virginia alone, of whom some sixty per cent are identified with some church.

Two denominations, the Episcopal and the Presbyterian, should have been expected to reap the larger harvest from this vast unchurched group and this increasing population. The Episcopal Church was the Established Church of Virginia until after the Revolution. Resources of wealth and men were at her command. True, she labored under the handicap of being an established church in a land where ideas of freedom filled men's hearts. Shortly following the Revolution the state church was disestablished, and, thus losing the income from glebe lands and other property, the

Episcopal church was left impoverished. The Episcopalians were poorly prepared to maintain by voluntary contributions a far-flung establishment, which had been largely supported by taxation, and so from the privileged position of colonial days it fell, in some quarters at least, to more difficult circumstances than sister churches which had always depended for support upon voluntary contributions. Though today the Episcopal church is strong in this state, Virginia is by no means Episcopalian.

The other denomination which should have been expected to occupy the land was the Presbyterian Synod of Virginia. After these Episcopal English Cavaliers came the men of the Reformed Faith to settle this commonwealth, Scotsmen from the fountain of Presbyterianism, Scotch-Irish from Presbyterian Ireland, Dissenters out of England, Huguenots from France, and a sprinkling of men of the Reformed Faith from the continent of Europe. The Methodist Church had scarcely separated itself from the Anglican Communion and at this time they were comparatively few in numbers. The Baptists were more numerous, but lacked that great European heritage of the Presbyterians. The German Lutheran immigration had not yet reached its peak, and, when it did come at full tide, they settled largely in the more western sections of the United States. The Presbyterian Synod of Virginia had a golden opportunity in those days when first it met at New Providence—Virginia might have been theirs.

From this vantage ground of time we would not disparage the heroic fathers who went before us. Had we been in their places, probably we would not have done so well. They have left a great heritage of attainment, churches scattered throughout the state, three strongly established colleges, a seminary the peer of any within our Southland, and a strong Presbyterian Church within the bounds of this Synod of 61,000 members. But today the Presbyterian Church is outmembered vastly by the Baptist and Methodist denominations. We failed to occupy the land.

When we ask for the reason, it is difficult to reply. Some significant things, however, stand forth. The Presbyterian Church insisted upon an educated ministry, where enough men of sufficient education were not available. Some of our sister denominations, notably the Baptist and Methodist, used the men at hand,

because of their lack of education stood close to the masses, speaking words they easily understood, and while we waited for laborers they reaped abundant harvests. In this city of Richmond itself, which historically should have been Episcopalian and Presbyterian, our Baptist brethren, all honor to them, now outnumber Presbyterians eight to one and Episcopalians four to one. With the multitudes unreached before them, too often Presbyterians became involved in controversies, most of which stood at the circumference rather than at the center of Christian faith, and while they fought out battles in words others won victories in human souls.

Perhaps one is correct in saying that at four periods in Virginia's history unusual evangelistic opportunities have presented themselves. The first was in colonial days, when settlers came with home ties broken to build new homes in the wilderness. During this period Presbyterians had their supreme opportunity in "the Great Awakening." The second period was at the end of the Revolution in the beginning of the new nation, at the time this Synod was organized, when ninety-six per cent of the population was out of the church. The third opportunity arrived when the Old Dominion had to be rebuilt after the devastating years of the War Between the States. The fourth great period of opportunity, I am persuaded, is today.

We are witnessing an ever-increasing industrialization of our state, resulting in major shifts of population. Witness for example the building at Front Royal by the Viscose Corporation of a mammoth rayon plant, which, according to a statement made by an official of this company, will employ 4,500 people to operate the first unit, necessitating homes for 2,000 families. Here and there all over the state similar plants, though perhaps smaller, are being built. Modern roads are changing Virginia as well as other states. These roads are penetrating the formerly inaccessible regions. As they pass here and there across the state people change their home sites and move out along the new highways. The roads bring some churches so close together that consolidation and new groupings are wise. In other places churches should be relocated and sometimes a new church established.

When this period of change with its shifting of population

inevitably comes to a more stable condition, what denomination will have profited from these changes? The one most certainly which has carefully, thoughtfully, courageously met the new situations as they arise. Today when our Synod's Home Mission Committee is doing little more than getting rid of the last portion of a hampering debt and serving as a clearing committee by which stronger presbyteries bring feeble assistance to weaker presbyteries, right now is the time when we need the best thought of this Synod and the strongest committee this Synod can appoint to plan for a strategic advance of the Presbyterian Church without our bounds. It is perhaps a last great opportunity, which cannot be met by single Presbyteries. After careful investigation on the part of a competent group and with the resources of the entire Synod behind the effort we should seek to take advantage of the constantly arising strategic opportunities of our time. Only unitedly and under the wisest leadership will we today advance Presbyterianism to any large extent within our state.

2. The Church is the witness-bearing body to the world of God's Message to men. It is the Church's task to give to "the tremendous and startling affirmations of the historic Christian faith a meaning and an expression which make a living challenge to the thought and life of the ordinary man."[2]

Humanity seems to be emerging from a worldwide flood of doubt and unbelief into a searching for some adequate faith. We who are Christians believe that the Revelation of God in Christ is the only adequate answer to man's search. We have confidence that our Christian faith has within it sufficient resources to meet the staggering problems, perils and mysteries which surround us.

Faith adequate for any day must bear all the marks of reality. It cannot come with a musty smell about it, as if it had been handed down out of grandfather's attic. It will be better if it has been tried by the vicissitudes of time, but it must be a living faith here and now. It may be the same kind of faith our forefathers had—we would not scrap faith because it is venerable with age, provided it rests upon abiding truth—but we do insist that mere traditions

[2]J. H. Oldham, "The Church and Its Function in Society," p. 96, Oxford Conference Reports.

should not bind the necessities of the present hour. We desire the kind of faith which has wrought victories in other generations, but we know that if it is to do us any good, it will have to be our very own, clothed in the thought forms of our day. Men must need understand God's message before it can grip their souls and motivate their lives.

In this new world of ours the thought forms, the ways of putting ideas into language, have undergone great chance. New words, new thoughts, new conceptions have come flooding upon the world from science and invention, psychology and psychiatry, economics and politics. In our common parlance we do not speak the same language nor think through the same intellectual concepts as those of other generations.

If the Church is the witness-bearing messenger of God to our age, she must be careful to be understood by contemporary men. Too frequently our traditional Christian ideas, centering in abiding truths but clothed in the thought forms of other ages, have ceased to have any living message for our contemporaries. It is not so much that men disbelieve Christianity, but that failing to understand it they pass it off as entirely irrelevant to their actual experiences of life. As Dr. J. H. Oldham[3] has suggested, we ministers and Christian leaders, accustomed to the wording of Christian faith, "have often little idea how completely unintelligible what is said in the pulpit is to the large classes of which we are speaking—unintelligible in the sense that it makes no effective contact with their experience."

The Reformed churches have been creedal churches. Churches which write creeds are those which produce thinkers who have courage and intelligence sufficient to reclothe abiding truth in contemporary dress. In other days when the expression of Christian truths no longer gripped the attention of men, those of the Presbyterian heritage dared to restate their faith in creeds intelligible to men of their own generation. Paul put the gospel in modern terms—witness his letter to the Romans. Augustine was not content, with the Roman Empire crumbling about him and new forces surging up in his world, to speak in outmoded verbiage, He re-

[3]J. H. Oldham, "The Church and Its Function in Society," p. 95, Oxford Conference Reports.

wrote Christian faith—read his *City of God.* Calvin began his great career by formulating his faith in fresh wording for that confused generation moving out of the Middle Ages into the Modern Era—behold Calvin's *Institutes.* The Westminister Divines dared to restate their belief when men needed a new confession of faith. Who can imagine John Knox speaking unintelligibly to his generation? In the Reformed tradition creeds have a concrete and historical rather than a general and permanent significance.[4] They are of the nature of provisional statements, which again and again must be tested by God's Word. As human documents they were not to be considered as final and infallible: they were merely the clearest statement which men could formulate at that time.

We need today a return to theology. Our Presbyterian Church needs thinkers who will struggle with the great truths of God's Revelation and put these truths into expression relevant to modern life. We hear it said that we do not live today in a "theological period," by which men imply that Christian faith has usually been formulated into creeds and theological statements in times of placid thinking, when the minds of men had moved to agreement concerning truth, but on the contrary the creeds and the statements of faith have been the product of those creative periods of change and flux when Christian intellectuals amid confusion dared tackle the problem of restating abiding truths to guide troubled and perplexed people.

Were I to suggest two hopes for the return to theology, I should ask, first, that it be a return to the central stream of Christian faith, that it be not dissipated in side eddies and tributaries. Using that ancient metaphor, the Church as a ship upon the water, I should wish that with theologians for pilots the Church of God might weigh anchor and move into the main stream—down the central truth of historic Christianity, in that central current of the stupendous revelation of God and His salvation culminating in the unique Person and only Saviour, our Lord Jesus Christ, Son of God and Son of Man. Secondly, I should hope that Christian thinkers would again capture for Christ the intellectual life

[4]Compare statement by W. A. Visser 'T Hooft, "The Church and its Function in Society," p. 34, Oxford Conference Reports.

of our time by bold and intelligent facing up to the problems and difficulties of today. What an undertaking! Historically Presbyterians do not quail before intellectual demands. What contribution will the Synod of Virginia make to the demand for theology in our day?

3. If those physicians are correct who, with their fingers on the pulse of our civilization, say that we are living in a dying era and that a new civilization is soon to come to birth, what part will our church have in putting Christian principles at the basis of that future civilization? We may be sure that there are gigantic forces at work in the world today to build a new order of society upon a non-Christian foundation. If a new order must come, will a Christian philosophy or a pagan philosophy lie at the basis of it?

A doctrine of the Church which would separate it from actual life with all the diversified needs of man might perhaps logically be deduced from the teaching of Wittenberg but never from the teaching of Geneva. Thomas Carlyle has said that he could discover no Scottish history until John Knox molded Scotland into his likeness.

I do not mean to suggest that Presbyterians have not often retreated from reality and excused their conduct by a non-Presbyterian emphasis upon the separation of church and state, and that preachers, the successors of John Calvin who governed Geneva and John Knox who molded Scottish society, have been told to preach the gospel and not meddle with affairs outside the province of religion. All this has happened, and sometimes when religion was separated from life the results were disastrous. The main stream of Presbyterian tradition, however, insists that there is a tremendous message concerning God's will for human society.

We live in a period of deep moral uncertainty. Western civilization had through centuries been built on the basis of a conception of life derived from Christian Revelation and Greek and Roman tradition. In large sections of life today the Christian philosophy of life has been rejected, and as an inevitable consequence the system of morals resting upon this foundation has been called in question. For multitudes are living in the midst of an almost complete anarchy of ideas in regard to the principles which should

govern both personal and social behaviour. Amid this social disorganization, when the rules for the game of life are so uncertain, when moral standards and customs of long standing are rejected by many, the Church will not fulfill its mission if she fail to interpret the will of God for personal and social conduct. God forbid that in our preaching and teaching we should permit those two commandments of love to God and love to man ever to fall apart, for man can never love God rightly until he lives according to God's plan amid his fellowmen.

4. In education Presbyterians always have been leaders. Before the first meeting of this Synod two schools of higher learning had already been founded by Presbyterians; one now Washington and Lee University in 1749, the second school of higher education in Virginia and the seventh in the nation, and Hampden-Sydney College in 1775, the third in Virginia and the thirteenth in the nation. Presbyterians established in 1842 at Mary Baldwin College the oldest institution of higher learning exclusively for women in Virginia, only six years later than the first college exclusively for women in the world. This is a record of which indeed we may be proud.

These educational institutions established by Presbyterians of this Synod, along with other Presbyterian colleges and similar institutions of other churches, have provided a continually flowing stream of educated men and women, firmly grounded in Christian faith and morals, into the Christian church. From such schools have come the majority of our ministers and missionaries, our Christian editors and educational leaders. Not only have these Christian institutions furnished leadership for the Church, but by their high standards of character and learning they have exerted across the years an influence upon secular education far beyond the numbers of their student bodies and their financial resources when compared proportionately with other institutions.

There are indications that the interest of Presbyterians in education is waning. Some ask, Why not leave the task of higher education to the statee? Why pour money into denominational colleges? Many have never thought through what the total contribution of a Christian college should be. Some say, Why give

to a church college when so many of our sons and daughters go to non-Presbyterian schools? For myself I can approach this problem only from the basis of the Universal Church of Christ. Like foreign missions, Presbyterians alone cannot accomplish the Church's task in higher education. It is the task of the Universal Church through Christian colleges to bring to bear an influence upon all schools across our nation and to place a Christian emphasis upon education and character development. Together with our sister denominations we may exert a tremendous influence to hold education in line with Christian faith and morals.

Within the Synod of Virginia Presbyterians send their sons and daughters to colleges founded and supported by members of other Presbyterian groups and by members of other denominations, and other Christian parents outside this Synod, seeking a Christian college, place their sons and daughters in Hampden-Sydney and Mary Baldwin. The Christian college has a larger function than merely to educate the children of the families within the controlling constituency. It serves the whole Church of Christ, as its influence permeates the educational world and as it ministers to the sons and daughters of any parents wishing for their children education under distinctly Christian control.

But we have not solved our problem if we care for our own colleges and neglect those great gatherings of students upon other campuses. We have not yet in this Synod solved the problems of how to reach with the gospel the non-church controlled campuses of the state. I wish I knew the right solution. The only thing in this connection of which I am certain is that the Synod has this condition as a major problem greatly needing a wise solution.

Of course, the church has other fields of education in the Sunday School and in its work with young people. In this I rejoice with you that we have been blessed with such able leadership.

5. As Presbyterians we need to discover afresh and reaffirm an ecumenical loyalty to the Church of Christ.

There is a tremendous conception of the Church in the New Testament. It is a local congregation, but it is more, for it is the body of Christ uniting in one fellowship men of all races and

classes. Too many of us have lost this New Testament idea of the Church. For some it has become a man-made institution, sometimes local, frequently denominational. Man-created institutions come and go: the Church abides. The Church owes its existence to the fact of God in history. It exists where God calls His people together. It is not a mere religious organization but a new creation of God, a fellowship of human beings with the Almighty through Jesus Christ their Lord. He is Lord of the Church and works in and through His own community. There is but one Church, and it is presumption on the part of any group of Christians to claim that their organization is the only Church of Christ.

The fundamental unity of the Church centers in the Lord Christ. Those united in living relation to Him are of the Church. The Church finds its embodiment in society through groups organized for worship, teaching, mutual help and service, and the imperfections of this embodiment in human life are manifested by the spirit of divisiveness and the inability to work together for Christian causes.

The hope of our world today lies in the realization of a world fellowship of Christians. Only the Church of Christ can reach across the boundaries of men to hold them in a higher loyalty and a wider fellowship than that of race or nation. Dr. Karl Heim has put it for us:[5] "Between the man who is bound to a God in heaven, and another who knows nothing of this bond, there is a deeper contrast than all other contrasts which separate man from man. Men of the two camps can never reach any unity, even if they are fighting side by side for the same earthly gains. I find myself much closer to a man who is anchored in the beyond, even if, to my hurt, he fights on the opposite side in a quarrel about earthly matters, than I can ever be to one who knows no such anchorage. I stand closer to such a man than to a companion in the same line of battle who considers the world beyond a piece of outworn ideology or a pious fable." An ecumenical faith like Heim's can give a basis on which to build a sane and peaceful inter-racial and international life. As far as I can see, only Christ can cast out the hatreds of mankind.

[5]Karl Heim, *God Transcendant,* p. 26. Charles Scribner's Sons, New York.

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As the war shadows have deepened over our world, for myself the world fellowship in Christ becomes more real. When I enter my pulpit these days I am conscious as never before that the Bible, the prayers, the hymns, the sacraments belong not to one church but to all. I sometimes am conscious of the multitude whom no man can number bowed in prayer and I hear the choir from all races and nations singing praise unto the Triune God, and I know then that my own spiritual life is enriched and that I have been strengthened for larger service, because I have experienced the communion of the saints and had fellowship within the Church Universal. I am persuaded that nothing can enrich preaching and praying more than a rediscovery of the ecumenical quality of the Church of Christ.

It is great to be a follower of Christ in perilous times. Presbyterians come from those men who have not been daunted by difficulty or danger. One hundred and fifty years of history are ended: the Synod of Virginia faces the future unafraid with her living Lord.

# IN SPIRIT AND IN TRUTH.*

## *The Homing of the Spirit.*

By the Rev. Kenneth J. Foreman, Ph. D., D. D.,

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Ministers, Sunday School superintendents, leaders of worship programs, all who lead in the public worship of God are in grave danger.. The very necessities of our duties bring us inescapably into the greatest of all perils—that we who have attempted to lead others to God should ourselves prove castaways.

Our office is indeed a high one. To lead others to a living sense of the Eternal is surely an accomplishment which no other success can surpass. Our office *is* a high one. When we lead in worship we are acting as priests, whether we like that word or not; we cannot evade the priestly function, men and women alike. But we may succumb to the temptation of all priests: concealing the Holy Place by our smoke-screens of incense, bedizening ourselves with cunningly designed devices, no longer transparent to the Inner Light, we tend to become mere professional technicians.

So let us think of ourselves not in terms of devisers and designers of worship services but as worshippers, thinking of worship from an inward and personal point of view. Let us agree that worship is neither an act of man in which God is passive, nor an act of God in which man is passive; not a gesture of earthly man toward a far-off heaven or toward an imaginary ideal, not a desperate storming of heaven as though God had to be besieged, not a climbing up the altar stairs of a silent God;—not, on the other hand, an irruption of the supernatural which we can only await but in which we cannot in any sense participate. Let us agree that *worship is a co-operative process, in which God*

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*A lecture on the Values of Worship delivered at the General Assembly's Training School, Richmond, Va., Tuesday evening, April 5, 1938, concluding a series in which earlier lecturers dealt with Liturgy, Music and the Technique of Worship.

*and man are both active:* the highest activity of man and the most gracious revealing act of God, the most sublime human experience, in which man and God meet,—the homing of the spirit. The soul of man, bewildered by the roar of the world, embittered by its barrenness, turns again home.

From this point of view and in this spirit let us reflect first on preparation for worship, then on participation in worship, then on the power that comes through worship.

I. Consider first, *Preparation for Worship.* I am not thinking about the hour or half-hour just before service begins, though this is important. There is a fine phrase in the Larger Catechism, speaking of the way to spend Saturday—that we may be "more free and fit" for the duties of the Lord's Day. If we who have worship services in our charge ceased to be preoccupied with the service itself and could give some constructive and successful attention to the way in which the members of our group spend Saturday night and Sunday morning, we all know what a difference it would make. Worship fails because those present are neither free nor fit to worship.

However, my idea is not to castigate others, it is to look to ourselves as individual worshippers. And "preparation" does not mean here either the planning of a worship program or the period of time immediately preceding the hour of worship. Something wider is involved,—that is, the whole range of experience by which God fits us, or by which he gives us the opportunity to become fit, to be true worshippers,—the preparation offered by life itself.

Since we are envisaging a meeting between man and his Divine Friend, let us remember that no meeting of friends can be satisfying without a background. The difference between an embarrassed meeting in which the conversation soon dies and each is anxious to be off, and a happy, crowded meeting that may last into the small hours,—the difference between a meeting that seems too long, however short it is, and one which seems too short, however long it is,—is in the background of experience. Two strangers do not suddenly become intimate; and to meet God as a stranger is to find the meeting dull. The man who does not find God in his daily life will scarcely find him in church. And *the first re-*

*quisite in preparing for satisfactory worship is the habit of taking all experience as God's sending.* By every experience of joy and beauty, by every flash of color in woods or garden, by the gold of the sunset and the green of the spring willows, God is seen by the loving eye. By the music of the great masters, by note of violin or organ, melodies that climb the stairs of laughter and descend into the lake of tears, God speaks again to us. The more intimately God is seen to be in His world, the better we are prepared to worship Him.

But not all life's experiences are of love and beauty. Much of life seems dull, bare, even futile. But even the futility of life may be a preparation for worship. It is precisely when the world seems transitory, when nothing on earth seems solid or reliable, when little here below seems worth while, it is precisely such moods that make the spirit ready to seek and to find for the emptiness of earth a more than ample compensation in the fulness of God.

Yet even this is not all. As none of us needs to look into a book to discover not the beautiful and the fair, on the one hand, and the empty and ugly on the other, make up all of life. Much experience is worse than futile, it is bad. Our best moments are tinged with evil. Upon most of life if not upon all of it is the sinister mark of sin. If we say that all of experience may be a preparation for worship, shall we say this of sin too? Yes, even here. True, God does not create nor send sin. The root of this poison blossom is a mystery, but we know that its roots are not in God. Nevertheless, not sin itself, but its effects in our lives, may arouse in us a sense of need.

> "Weary of earth, and laden with my sin,
> I look to heaven, and long to enter in . . . ."

If the father of the prodigal son had arranged matters himself, he could not have selected a better way to win his son back than the husks of the swine's trough. Lectures, good advice, pleadings, sweet memories of childhood, were all in vain. Nothing moved the lad so long as he was not hungry. It was the empty husks that brought him to his senses. Seen from the midst of riotous living, the Father's house is dim and far away. But from the

midst of the husks, we are ready to go home. This is not to praise evil nor to thank God that we have sinned. The elder brother has ever the advantage of the younger. But one who has been driven to the mercy-seat not by high aspirations but by sheer disgust with sin, who has not dared to lift his eyes to heaven nor to offer prayers worthy of God, but has only cried, "God, be merciful to me a sinner," and has gone down to his house justified,—such a suppliant, humbled by his very sins, understands the cry of Augustine—*O beata culpa!*—O blessed sin, that brought so rich a grace!

Preparation for worship comes not only in experiences, even miserable ones, but also in *habits*. We must remember that God is to be found upon the roads He travels, the roads of spirit and of truth. Cultivating the habits, therefore, of spirituality and of truth will make us ready for the experience of worship.

One cannot plaster an hour of spirituality on to a materialistic life and make it stick. If we form the habit of materialism, and it is the prevailing habit of America, we shall never engage in real worship ourselves and it is doubtful whether we can ever do more than "attend" worship. The minister will seem to be talking mere gibberish; the hymns will speak of nothing. If we pray at all it will be to an idol—a purely material god, for benefits measurable in dollars and cents. God is to be found on the road of spirit, and if we travel some other road most of the time we can scarcely expect to meet Him. Habits have certain laws, and one of the laws is that we cannot cultivate a habit for 167 hours out of every week and switch to precisely the reverse for the one remaining hour. To act as though God, and the entire realm of the spirit, were non-existent, for 167 hours out of a week, and then suddenly try to act as though He were all-important, is as sure to end in disappointment as it would for a husband to ignore his wife's existence most of the week, even insulting and injuring her, and then making love to her for one hour,—and that merely from some sense of duty.

God is to be met, and he is looking for us to meet him—but only on the road of spirit and truth. We are prepared, further, for a true worship experience by forming habits of *truth*. You recall the Egyptian King Ikhnaton, and his motto: Ankh-em-Mat—

Living in Truth. The insincere man will be insincere in his worship as everywhere else. One can no more put on truth for a few hours a week than one can put on spirituality.

What shall we see in the Communion? That depends on our preparation in experience and habit. To one who enters upon this most sacred hour coming from a world which he sees only in physical terms and which points to nothing beyond itself, the Communion must seem a strange and even grotesque ritual. And even when its meaning is explained, what meaning can it have to one whose life-habits do not include sacrifice, one who perhaps uses even the word "service" only as a device to attract more trade? How shall one join even in the thanksgivings? The high phrases of prayer will remain but words unless we hear and echo them from minds which are serious and spiritual and sincere,—unless we have already seen and rejoiced in His love around us every day, shining through the commonplace, glowing in the beauty and wonder of the world. The mind which is spiritual and sincere will know the difference between worshipping because it is time to do so and worshipping because we can no longer restrain ourselves.

If what has been said is taken as seriously as it is meant, it would follow logically that worship ought only to be spontaneous, the outpouring of a full heart. Indeed, worship is best when spontaneous. But a word ought to be said about worshipping when we don't feel like it, worshipping on stated occasions when the time arrives. Worship ought to arise, and does arise, we have said, from a heart keenly God-conscious, deeply humble, happily grateful. Whether it be joy or sorrow, victory or defeat that sends us to the mercy-seat, worship is the sincere soul's sincere desire. But how can we all worship sincerely by the clock? How can we all feel like praising God precisely at eleven A. M. every seventh day? Are the rhythms of the spirit so astronomically regular? If we live in a zone of daylight-saving time, does a surge of the divine strike us one hour earlier during the summer months? We should think it absurd if some municipal ordinance required all married male citizens to be keenly and happily aware of their wives' existence at the stroke of eleven on a given day each week. Can the church make a similar demand with a straight face? If we love

not our wives, whom we have seen, with such unanimous regularity, how can the stroke of a bell command us to become keenly and happily aware of the God whom we have not seen?

The answer is twofold. First, it must be admitted, we must even insist, that the best worship is spontaneous. But we must remember that the church has never at any time believed or taught that public worship at stated times was the only time and place for the meeting of God and the soul. If the church said, You can worship God only at eleven A. M. Sundays and 7:30 P. M. Wednesdays, she would be indeed absurd. But she has never said this. What the church does is to offer each of us an opportunity to worship under the most favorable circumstances possible. (What those circumstances are and how the church may provide them has been discussed in previous lectures, no doubt.) If we may continue for a moment the metaphor of husband and wife, let us assume two couples equally well mated and in similar circumstances. Let us suppose that one of the husbands goes home regularly at five each evening, while the other one goes home only when he feels like it. In which of these homes will married happiness last longer? The man who returns home whether he feels like it or not will find that just being there under favorable circumstances will sustain and stimulate his love for his wife. The man who waits till he feels an irresistible urge to go home will run the risk of losing his home.

This is not to say that God lives only in church. Nothing could be further from the truth. We all respond to Helen Keller's lines:

> "At last I come where tall lilies grow,
> Lifting their faces like white saints to God.
> While the lilies pray, I kneel upon the ground;
> I have strayed into the holy temple of the Lord."

No, God does not live only in church. But the church, when it functions purely, does provide an atmosphere and an opportunity for the upspringing into the foreground of consciousness what is already there, as love in the heart of a man for his wife,—a renewal of heart toward God. All this for a sincere and spiritual mind. And even for the insincere and the unspiritual, attending

worship merely as an observer may serve, as often it has served, to arouse curiosity, to crack the crust of indifference, to set the sword's point of the Word into the stiff armor of pride, to become the starting point of the high journey of the soul.

That all who attend her stated services shall receive all the benefits of them, that all who enter her public doors shall also enter the secret place of the Most High, is something the church cannot expect. The tragedy of Gethsemane and of the Upper Room has often on a lesser scale been repeated. In the Upper Room Jesus prayed a prayer that all but one forget; in Gethsemane there was none to share his agony. So it is again and again. Few public groups of worshippers there are without one indifferent ear, without those who sleep while another's heart is torn. Nevertheless—for the church has dropped many futile experiments—that public worship has never been abandoned is a sign that values are surely there.

II. Now let us think of *Participation in Worship*—that is, our active part in this drawing-together of the seeking soul and the seeking God. In partaking as in preparing, we must do so in spirit and in truth. God is to be met only on the roads He travels.

As to the spirit, so much has been said that we need not dwell upon it—that the essence of worship is in the spirit and not in the external surroundings. If it were true that stained-glass windows, fine music, quiet streets, appropriate architecture make the worship, then the congregations with the most money and the best taste would be the most godly people. But it has never worked out that way since the time of Amos. I do not know where Amos worshipped, but it is unlikely that the ecclesiastical architecture of Tekoa was equal to that of Bethel, or that the wilderness choir had as frequent rehearsals as those in Samaria. And yet Amos knew God and Bethel did not. When the polished citizens of metropolitan Jerusalem turned up their well-bred noses and inquired if any good thing had ever come out of Nazareth, they might have included the synagogue services in their inquiry. If the best—that is, the most expensive, the most beautiful, the most tasteful, the most impressive physical aspects of worship were necessary to the best life, then Jesus should have been brought

up in Jerusalem. But the magnificence in Jerusalem produced Annas and Caiaphas, while the little synagogue in Nazareth produced—Jesus. Further, the case of Jesus shows again that the same external aspects of worship do not always produce the same results. For the synagogue at Nazareth turned out but one Jesus, one Mary, one Joseph, to hundreds of nameless yokels whose prejudices and brutality were untouched by a lifetime of worship services. One must conclude: it is not only that worship affects character but character in turn affects worship. Lacking a certain character there is no worship at all. To one who comes without the festal garment of truth and spirit, it must be said: God did not invite you; He is not at home—to you.

We participate therefore in the spirit or not at all. But our partaking must also be in truth. It goes without saying, for it has been said since the days of Ikhnaton, that truth forbids any gap between worship and life; forbids any gap between outward form and inner attitude. When Isaiah denounces, item by item, every single feature of the temple ritual, he is demanding worship in truth: I will not hear, cries Jehovah, because your hands are full of blood. When Jesus bids us leave our gift before the altar and go first to be reconciled with our neighbor, He is demanding worship in truth. There must be no gap between our desire for forgiveness for ourselves and our unforgiving attitude toward another. There is something quite as absurd in a person's praying: "Thy Kingdom come!" and then putting ten cents into the offering. These matters are as obvious as they are important, and have been often discussed, I dare say, from Ikhnaton to the present day.

There is another aspect of worship in truth which has received less attention, perhaps because it affects fewer people. It is this question: Can we allow a gap between the forms of worship and our intellectual beliefs? Does it involve falsehood to sing, for example, a hymn which when carefully analyzed shows that its writer had a different theology from my own? Can I profitably attend services regularly in a church where the minister is preaching a gospel which to my mind is inadequate, fantastic, skeptical, superstitious or distorted? If the minister explains parts of the Bible as parables which I have always regarded as literal fact, or conversely, shall I stay and worship with him? If in repeat-

ing the Creed some parts of it mean to me something different from what I am sure they mean to almost everyone else there present, am I being dishonest? Is there not a danger of missing all the values of worship by this uncomfortable sense of contradiction between what is being said, sung or prayed and my settled convictions or beliefs?

In answer to this, three things may be said. First, it is undeniably bad to be in a constant state of distress because of inconsistency between the outward worship and the inward mind. If the hymns, the sermons, the creed, even if the symbolism of the church architecture, grates constantly on your mind, it is better to seek another church. Finding God, becoming more sure of Him, being happy in Him, is the great aim of worship. Whatever stands in the way of that, for you, is bad for you. The Presbyterian manner of worship (for example) which is intellectual rather than emotional, and which involves a great many intellectual formulations, actually does achieve this great end of bringing God and man together—for certain kinds of people. If you find this is not the case with you, go elsewhere and God bless you. It is much more important that you should find God than that you should be a Presbyterian.

But, second, you might remember that in corporate worship, the more people are present the more different minds there will be; that if you insist on absolute harmony between the forms of worship and your own personal beliefs, you may be satisfied but no one else will be; that if everyone had the privilege of exscinding what offends his mind, perhaps there would be few shreds left of the service. Possibly each stanza of the hymn has some suggestion that offends some one; but if each of us sings every stanza we shall each be helping all the others and not really injuring ourselves.

For, in the third place, we need to remember that no human expression is adequate for the Infinite. Words are but symbols at the best. In describing physical, finite things we can and should be accurate down to the last fraction of a millimeter. But in addressing our thoughts towards Eternity, the ineffable and invisible, no human word is quite true, we see but through a glass darkly,

our minds, as it were, move toward God and not around Him. As Yeats-Brown says:

"No one can describe the contact with Reality, which is rapture . . .
The most we can do is to put down a few inadequate words that report not the thing itself but a memory of light and more light."

If words of hymn, sermon or prayers do not fully match our own mind, we need not be over-much disturbed lest we be worshipping in untruth. All these ascriptions of praise, all these expressed or implied propositions so numerous in our church services, all these are truth to some one, they do match our neighbor's mind. And against the light of the Infinite, how slight our differences must seem to God! No, the falseness to be shunned is nothing like this, it is rather that contradiction between the high words or forms of worship and the low desires of our hearts, between sweet stately liturgies and bitter, graceless living. So to worship in untruth is to sink back into our own weakness again and to miss the power of God.

III. For consider, finally, *what the Power is to which we attain through Worship,*—the kind of which we have been speaking,—in which the spirit of man sets forth on highways along which he is assured that the Father is already seeking him. Worship so conceived, so planned-for, so undertaken, springing from the heart that loves God and would love him more, this homing of the spirit—such worship is bound to find its goal. *And the goal is always God.*

Having said this, it seems an impertinence to ask further about the values of worship. It is like asking whether there is any worth in God. Is not worship an end in itself? Finding God,—is there anything more we can ask for? Is it not a grave degradation of worship to use it as a means to any further end? Were we not right in suggesting, a while ago, that all else in life may be a means to worship rather than worship a means to anything else?

Yes, it is true that worship is an end in itself, or, to be more

precise, the experience of being sure about God is beyond and above every other human experience. God is not a tool, a magnified device for securing our own selfishness, for fortifying our own personalities, for the infallible slaking of every desire. O God, I want . . . give me this, prevent that, re-arrange this, blot out that . . . . This is not worship, this is not religion, this is magic. This is setting God at our own bidding, attempting to make of Him a cosmic servant who can do no wrong if he does as we command. No: it is true that the great end of our existence is not ourselves, not anything in ourselves, not anything for ourselves, not even our own salvation. The great End of all that is is the Source of all that is: God. In glorifying and enjoying him, whether in the freshness of flowers opening on an April morning or in the child's prayer at the family altar or in the majestic solemnity of a Latin Te Deum, we have already arrived at the all-highest, we have our foretaste of eternity, we have glimpsed perfection. Should we ask for anything else?

Yes. Call it paradox if you will, the fact remains that those who have by common admission been most successful in worship, who, if we may so use words, have come most deeply into God, have not rested there. What may be, when yonder the beatific vision crowns our pilgrimage, we dare not say. But here upon this bank and shoal of time, in the midst of these our temptings and our toils, here the high moments must always end. Beyond Carmel is the flight to Beersheba; beyond Sinai is the desert; beyond the burning coals and the chanting seraphim in the temple are the long years while the heart of the people waxes gross and the prophet stretches out his hands all day long to a gainsaying people; beyond the serene candles burning with lambent flame in the upper room is the darkness on Golgotha.

It is good to be here, we echo Peter's words upon the heights. And so it is. But when we would build us booths to stay, when we would make worship an end in itself, God sees otherwise. He takes us down into the valley where are demons that cannot be cast out. Here we come to the paradox, if you like, that worship is not only an end in itself but also a means to an end. The disciples after the Transfiguration, as you remember, found themselves baffled by the stubborn demon. This kind, said Jesus, comes not out save by

prayer. Worship, to Peter, had been something to be enjoyed only for itself—it is good to be here. Worship, to Jesus, had been also a means to an end, a means to needed power. He spoke of the death which He was to accomplish at Jerusalem. And on His way to that death it was those meetings with the Father which supplied the power that not even demons could withstand.

So it should be with us. We come through worship to power. When worship is real, the power it brings us is real, for it is God's.

He brings us power to *see*. Do you remember Elijah on Mount Horeb? The prelude was the chorus of the storm-wind; to the introit marched invisible feet that shook the earth; the antiphon was the terrible singing of the flames. But Elijah did not worship, then. Only when the sound of gentle stillness made him know that God was at last there, did Elijah bow his head and worship. And in that act he received the power to *see*. He saw himself as he was, not a lone figure, the bearer of a hopeless flag, but as standard-bearer for a multitude hitherto invisible. He saw himself not as the hero who bearded kings and made strong captains tremble, but as a timid man who had left his duty without permission. He saw his duty; he had indeed seen it and had bravely done it. But he had supposed that his work was done. Now he sees it still ahead of him—heretofore a destroyer, a denouncer, he must now be an anointer of kings, a builder of kingdoms.

He saw *God:* no longer the destroyer but the builder, no longer the distant Deity at the far end of the lightning, no longer roaring from the hot sky at the crowds, but whispering to the inner heart.

Elijah received power to see. So in our own experiences in worship, we receive the power of insight. We see ourselves in perspective, we lose an exaggerated sense of our own importance. We see ourselves as we are, and shame takes the place of pride. We see our duty more nearly as He sees it. There are those who say that a church service is no fit place for such mundane things as discussion of social, political or economic questions. It is well that God did not know of this viewpoint, otherwise he might have been cramped in his dealings with Elijah and Moses. When God made Himself known to these men, the commands which He laid upon them, even in their most sublime moments of adoration, had to do with distinctly social and even political matters. Yes,

the weak eyes of our souls received power to see ourselves, our duty, and, above all,—God.

I repeat, it is only those who are in the habit of seeing Him already who are likely to seek and find Him in worship. This is at its best when it is not an isolated experience but the crown of numberless others. As I have said elsewhere, there are many things about religion that we never learn till we fall in love. And one thing we discover when we fall in love is the effect of even one hour a week with the loved one. The memory of that golden hour irradiates all the leaden days with glory. We might dare to carry the metaphor a bit farther, into married love. Husband and wife meet each other much oftener than lover and maid. They meet under prosaic circumstances, they meet so frequently, so fleetingly, in the course of the day that often they scarcely nod or speak. And yet, if their love is true they will still make room for golden hours. Marriage is not, as has been cynically said, a cure for love; rather it is the garden wherein love's flower comes to fairest bloom. And the high hours which husband and wife save for each other, the world apart, are richer far than the hours they spent in years gone by, for then it was but an hour or so out of an empty week, while now it is an hour enriched by all the common memories, common tasks, griefs and joys. Then it was but a single note of music, remembered indeed with delight; but now there are all the overtones of a life that has long been shared. So it is between ourselves and God. Even one hour with him a week, if that were all, can set alight the shadowed ways. But when that hour is the climax of a shared life, when beneath and above the clear tone of that moment are heard the overtones of all the other days and ways in which God has been inwoven with our every day, then we begin to know what the saints have known, the power of the Most High.

Through Him is the power not of vision alone, but the power to endure and to conquer. To endure. Life hems us about, it may be with pain, it may be with problems, it may be simply with drudgery. God says to us, Stand here. Having done all, sometimes all that is left is just to stand.

Through God is also the power to conquer. It is no wonder that the conquering should have been the worshipping souls. The

secret is in the vision of God. Without that vision, when we face our personal lives and the sins that do so easily beset us, we seem to be the victims of time and circumstance; heredity and environment have made us what we are; to struggle is to battle against destiny, to struggle is to fail. We surrender to human nature, we surrender to the dust. But—having seen the vision of God, having seen ourselves as we may become, we will not surrender to human nature, for we have partaken of the divine. We understand whose we are. No longer child of the devil, child of time, a leaf upon the river, a melting clod in the rains of fate, the worshipper knows himself child of God, child of eternity, no floating leaf or melting clod, but strengthened with might in the inner man, filled to all the fullness of God.

Looking outward upon the world, apart from the vision of God, what is there to be seen? A welter of contradictory forces, greed, frenzy, lust and terror. In fighting for justice, for a fairer world, what have we but the pitting of man against man, of the few against the many, the weak against the strong? The kings of evil darken the hills, the shadows of tyranny, never absent, grow heavier. From the concentration camps of Germany, from the gas drills of little children in England, from the raped cities of Spain, from Ethiopia, China, Lithuania, and in our own nation from starved countryside and crowded, festering cities rises the mad chorus of anger and despair. How little seems goodness, how feeble and how few the good! Without the vision of God, we justify things as they are, we open our arms to any tyrant who removes our liberties, we surrender to brute power. But once God has opened our eyes, once we know who He is and where He stands, once we have seen Love and Justice on the diadem of God, we shall dare again to challenge the enthroned lords of evil. Though now as long ago the light shines in the darkness, the darkness overcometh it not. The powers of darkness will not prevail, for the candle lighted at God's altar will not be put out.

# THE UNION SEMINARY REVIEW

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**Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.**

## EXEGETICAL THEOLOGY

THE "TRUTH" OF THE BIBLE. *By Stanley A. Cook, D. D.,* Regius Professor of Hebrew in the University of Cambridge. The Macmillan Co., New York. 333 pages, with indices. $3.00. The authoritative position of Dr. Cook as a scholar, especially in the Old Testament, is well known not only from the chair which he occupies but also from his numerous articles in the Encyclopedia Britannica. It is always interesting when a scholar whose concern has been with many details looks up from his work and shares with us a larger perspective which he has gained through his special knowledge. Dr. Cook is a follower of Robertson Smith and Wellhausen, and is convinced on the one hand of the essential trustworthiness of the reality of

religion and on the other of the untrustworthiness (as objective history) of the Pentateuch. The "truth" of the Bible, he finds, is something deeper and more important than individual facts. It is not to be established by confirming the fall of Jericho or the reigh of Ahab as historical facts. (Incidentally, Dr. Cook affirms that not one critical view in this book has been refuted by archaeology.) A belief that the whole Bible is literally inspired would, he feels, have "devastating consequences for our belief in God." The Bible is a field of treasure for those who know how to dig; it is the "book of the prophets' path;" it is the "book of the broken relationship between God and man." It is not the determinant of all knowledge, but an essential part of our total knowledge of world history and religion. The truths of a religion are independent of their particular embodiment; but the truth of the Bible is life-giving. "We need to rediscover for ourselves that reality of God which the prophets of both Old and New Testaments so keenly felt. . . . A new synthesis of both Old and New will unite both the reality of God and of the Person through whom He is approached." Religion, preceding philosophy, affirms that God's reconciling His creation to Himself in Christ is the "supreme expression of the ultimate mystery of God, Man, and the Universe." K. J. F.

THE MODERN MESSAGE OF THE PSALMS. *By Rollin H. Walker,* Professor of English Bible in Ohio Wesleyan University. Abingdon Press, New York. 207 pages. $1.50. Two frequent misconceptions of the Psalms are shattered by this unusually interesting book: that they are only for old people, or only for old-fashioned people. Every one knows that the Psalms are good for those who have retired to the chimney-nook; Dr. Walker makes the Psalms live for young people, for the active busy ordinary Christian. His extraordinary gift of illustration and illuminating comment makes this a valuable work for every kind of reader above sixteen years old. Those who have found difficulty in teaching the Psalms to young people should see how well Dr. Walker does it. He brings Calvin's dictum, that the Psalms are a mirror of the soul, up to date. Without falling into the error of supposing that the Psalms are a Christian production, the author shows how they do bring men face to face with God. K. J. F.

IT BEGAN IN GALILEE. A Study in Revolutionary Christianity. *By Reginald J. Barker.* The Cokesbury Press, Nashville, Tenn. 317 pages. $2.50. The life and work of Jesus is so familiar to us that there is a danger that we shall be satisfied with the limited understanding that came to us in childhood, or youth, or in the theological seminary. We need, all of us, to read at frequent intervals, books which will stir our mental processes and get us out of our accustomed ruts. This is such a book, a book about Jesus and the implication of His gospel, which I would like for every minister to read.

The central theme of the book (that personal and social religion are inseparable; and that irrevocably the gospel of Jesus as lived and preached

by Him is revolutionary in the life of the individual and in the rectification of the social order) is not exactly novel, but it is a thesis which Mr. Barker developes with new force and with a passion that should arouse some answering passion among his readers. It seems clear to the author that "an economic life based on private gain and the accumulation of private property is incompatible" with the views of Jesus. This radical conclusion however does not affect the real value of the book—its exposition of the social significance of Jesus' ministry combined with an illustration of its actual effect on the early Christian community. E. T. T.

THE CHUCH OF THE LIVING LORD, A Practical Exposition of Paul's Letter to the Ephesians. *By K. O. Lundeberg.* Augsburg Publishing House, Minneapolis. 177 pages. $1.00. This volume grew out of the desire of a pastor who is also an able scholar to have a simple and practical commentary on Ephesians that could be used in Young People's and other study groups. He has succeeded splendidly. Through the use of a simple outline and clear but brief comments he has let the text bring its own message. The book is attractively bound and printed. For those seeking a usable guide to the message of Ephesians for study groups, I would gladly recommend this book. J. E. B.

THE INTERPRETATION OF THE EPISTLES OF ST. PETER, ST. JOHN AND ST. JUDE. *By R. C. H. Lenski.* The Lutheran Book Concern, Columbus, Ohio. 662 pages. $3.50. This volume completes the series of commentaries on the New Testament prepared by Dr. Lenski. A Topical Index to the entire set is now in preparation, so the set will include eleven volumes of commentaries and an Index.

The present volume contains six Epistles often spoken of as "Catholic," but Dr. Lenski objects to the term, since he feels that these Letters were not written to the Church Universal but to definite churches or groups of churches. First Peter, he believes, was written by Peter from Rome after Paul had gone to Spain and shortly before Peter's death in A. D. 64. Paul had left his work in Asia under the supervision of Peter. It was a period of imminent persecution, and Peter, associating himself with two of Paul's assistants (Mark and Silvanus), writes to the churches to encourage them in the face of coming trouble.

Second Peter was also from the hand of the Apostle Peter. Dr. Lenski rejects the idea that a man like Peter, coming from a bilingual environment, could not speak and write Greek, and he does not think that the difference in style and vocabulary between the two Epistles is great enough to require the hypothesis of different amanuenses, etc. Second Peter, he thinks, was written before First Peter. (Epistles are arranged in the Canon not according to priority but length.) Second Peter refers to an earlier letter, now lost, which dealt with the same subject, i. e., false teachers, a theme not dealt with in First Peter. We do not know when or to whom these early letters were written.

Jude, the brother of James, writing some years after the death of Peter, quotes from him. Second Peter foretells the coming of the false teachers, and Jude declares they have now appeared. Jude 14 is not a quotation from the Book of Enoch but a real prophecy uttered by the patriarch Enoch which had been preserved in some way through the ages.

First, Second and Third John are all from the hand of the Apostle John. First John was written, possibly, before the Gospel, and was addressed to the churches over which John had supervision. Second and Third John were written to a church and an individual in that church, respectively, and so they are complementary, dealing with the same situation.

The quality of work in this volume is the same as the preceding volumes, (several of which have been reviewed in the *Union Seminary Review*). One does not always agree with Dr. Lenski, but one cannot help profiting by his thorough, thought-provoking work. J. E. B.

A Little Dictionary of Bible Phrases. *Compiled by W. K. Lowther Clarke.* The Macmillan Co., New York. 89 pages. 75 cents. Of this little dictionary it may be truly said that there is "multum in parvo." The dictionary was prepared as one of a projected series of Bible Handbooks, edited by A. W. F. Blunt, Bishop of Bradford. "The primary reason for its publication is to make unnecessary the repetition of notes explaining important words each time they occur in other volumes of the series." As suggested in the preface, however, the book has other uses. With fine discrimination the editor has selected words whose exact meaning in the Scriptures is not understood by numerous readers of the Bible and clearly and compactly has put before us the results of modern scholarship. Some of the definitions will appear too liberal to the more conservative, but the book as a whole is one of which every one can approve. It is a handy book for any Bible student to possess. I read it through at a single sitting with growing pleasure and felt as though I had completed an excellent course on the Scriptures. E. T. T.

Snowden's Sunday School Lessons 1939. *Edited by Earl L. Douglass.* The Macmillan Co., New York. 377 pages. $1.35. Mr. Douglass, a Presbyterian minister in Germantown, Penn., completed the 1938 volume in this series after the death of Dr. Snowden and this year becomes its sole editor. He follows the same plan as his distinguished predecessor and holds the volume to the same high grade of excellence. The treatment of each topic is brief but pointed. Each lesson has a simple outline, sufficient exposition for ordinary needs, excellent application to personal and present day problems and finally suggested questions and topics for discussion. The writer is modern in his outlook yet conservative and evangelical. Any student or teacher will find this a helpful aid in the study of the International Lessons. E. T. T.

## SYSTEMATIC THEOLOGY

THE KINGDOM OF GOD AND HISTORY. An Oxford Conference Book. Willett, Clark & Co., Chicago. 217 pages. $2.00. The volumes growing out of the Oxford Conference on Church, Community and State are providing significant reconsideration of Christian social philosophy. In the present study seven eminent Christian scholars—British, German and American—have written essays that attempt to outline the Christian philosophy of history. Amid the confusion and perplexity produced by the recent course of human history and by the pessimistic interpretation put upon it so frequently, this is surely a much needed undertaking.

The essay by Charles H. Dodd of Cambridge University, England, contains an excellent statement of the Biblical position with regard to the place of the Kingdom of God in history. A clear analysis of the essential principles of the Christian philosophy of history itself is given by Eugene W. Lyman of Union Seminary, New York. Christopher Dawson, English Roman Catholic author, outlines the Catholic position as distinguished from the Protestant. And Paul Tillich, noted German theologian now at Union Seminary, New York, discusses in penetrating fashion the theoretical and the practical implications of a Christian philosophy of history. R. F. D.

THE UNIVERSAL CHURCH AND THE WORLD OF NATIONS. *By the Marquess of Lothian, Sir Alfred Zimmerman, Otto H. von der Gablenz, Max Huber, John Foster Dulles, V. A. Demant, Wilhelm Menn, Otto Piper, C. E. Raven.* Willett, Clark & Co., Chicago. 315 pages. $2.00. It is scarcely possible to give any adequate suggestion as to the contents of this volume in the space of even a long book review. The distinguished and brilliant authors of its various chapters are grappling here with some of the most difficult and pressing problems which confront our race, and their arguments have necessarily been stated in condensed form.

The nine chapters of the book deal with different aspects of the world situation, but central to all of them are such questions as those of the nature and end of national sovereignty; the ethical, political and economic conditions necessary for a new international order; the obligation of the Christian Church to the nation and to the Community of Nations; and the duty of the individual Christian as a citizen both in days of peace and in the times of war which in the present order are apparently inevitable.

It was to be expected that authors of so many different backgrounds would not be agreed in their answer to these questions, and the result of their writing is not the presentation of any one thesis with reference to the Church and the World of Nations. So great indeed are the divergencies revealed in many ways that the book can only be a challenge to and a basis for further study concerning these matters. At the same time there is an essential unity about the approach of these men to their task which is highly significant and encouraging. It is a noteworthy fact that these authors, laymen as well as theologians, are one in their conviction that Christianity

offers the one hope of our race, and that their common emphasis is not upon social panaceas and programs but upon such central truths of the gospel as the Sovereignty of God, the Incarnation and the Redemptive Work of Christ. There is no reason to be discouraged concerning the intellectual leadership of a Church which can bring the thought of such men as these to bear upon its problems. If the Church as a whole will face those problems in the same spirit of sober realism, earnest study and humble faith which these men have evinced, there is every reason to hope that progress can be made toward their solution. M. R.

CHRISTIAN FAITH AND THE COMMON LIFE. *By six authors:* Martin *Dibelius, William Temple, Reinhold Niebuhr, Werner Weisner, H. H. Farmer and John C. Bennett.* Willett, Clark and Co., Chicago. 195 pages. $2.00. Any book that has in it some of the best thought of William Temple, Reinhold Niebuhr and John Bennett, that rising star among American religious thinkers, would be worth having. This book not only is that, but it has the further virtue of dealing helpfully with a practical problem which for thousands of Christians has been growing more and more acute in recent years: the difficulty of actually following Christ amid the defiant paganism of our time.

Growing out of the Oxford and Edinburgh conferences of 1937, the volume is one of a series which seeks to conserve the conference values and to carry on, for the benefit of the church universal, the processes of thought begun there. It is called "an ecumenical contribution to those efforts to rediscover and restate what the Christian faith means for the infinite variety of callings, actions, and decisions in man's common life." Two Germans, two Britishers and two Americans, each contribute an essay. Those by the two Germans are rather heavy in comparison with the others, but all grapple thoughtfully with issues so burningly alive that no Christian leader can ignore them without developing a belated mind.

Abounding in penetrating comments on the meaning of sin, love and justice, the book is supremely suggestive when confronting the sensitive Christian's foremost dilemma today: How be true to Christ under the terrific daily pressure to compromise? Space forbids adequate discussion of the answers given, but it may be said briefly that we have here no sentimental pleas for a slavish imitation of Christ. Seen against the background of a complex world, Christian social duty can never, we are told, be a simple rule-of-thumb. The absolute idealist, unwilling to compromise any time anywhere, may at times cause as much havoc as the hard-boiled realist. Admitting the necessity of some compromise, however, these writers are careful to stress the importance of keeping our eyes fixed on the Christian ideal in order to preserve always a wholesome tension between the absolute best and our frequently enforced second-best. As Dr. Temple says: "Our task is to do the best we can; but our estimate of what is best must be reached by standards which still condemn it. . . . Whatever is best in the circumstances—relatively best—is my absolute duty; yet

judged by the absolute standard it is still condemned as sin. For all is sin which falls short of the glory of God."

The finely analytical chapter by Bennett on "The Causes of Social Evil" is so wise and fair that no budding young minister should be allowed to leave the seminary without having read and pondered it. Vague or intemperate diatribes against evil would tend to disappear in the light of such intelligent diagnosis as Dr. Bennett suggests.

The book is no Mother Goose for "babes in Christ," but is highly commended to all who would keep abreast in those fields where the fate of Christianity and the church is now being decided for years to come.

J. H. M., JR.

CHURCH AND COMMUNITY. An Oxford symposium. Willett, Clark and Company, Chicago. 259 pages. $2.00. This is the fifth volume in the Oxford Conference books. The contributing writers give definitions of the nation, state, community and church. This is fundamental to an understanding of several of the problems projected by the Oxford Conference. We must be able to distinguish between the things that differ if we are to arrive intelligently at conclusions regarding the function of the church in the modern world. Not only are definitions necessary, but a historical survey is needed to see the picture as a whole. No easy solutions are offered in these papers. One is led to see how complex the situation is for the church to develop a worldwide community. One of the values of the book is that the authors are representatives of different countries. Three of them are Americans, Drs. Latourette, Aubrey and Douglas. Dr. Barker is Professor of Political Science, Cambridge, and so gives the British point of view. Dr. Marc Boegner writes from the viewpoint of France; Dr. Hanns Lilje as a German Lutheran, Dr. Manfred Bjorkquist as a Swedish leader and Stefan Zankov as a member of the Bulgarian Orthodox Church. These eight distinguished Christian scholars are as one in their belief that the Church can bring to the world its lost sense of community. There have always been conflicts between the Church and Community and these will continue. Recognizing this, these papers make suggestions as to the most intelligent and effective attitudes and practices the Christians of the world can adopt. The book is not easy reading but it will reward one who is seeking for a disciplined hope today. If the Oxford Conference is one of the most significant events of our day, then we are compelled to study it through these books. The subject of this volume is one of the important considerations of Christendom.

J. W. J.

GOD IN OUR LIVES. *By Rolland W. Schloerb.* Harper and Bros., New York. 126 pages. $1.50. "It is the glory of God to conceal a thing." Man is, therefore, a seeker after a knowledge of God. Today that seeking is evidenced by many writers dealing with the question, "What does God mean today?" This small volume written by the minister of the Hyde

Park Baptist Church of Chicago is in the company of some of the best on this theme among the moderns. The theme of the book is taken from Paul's speech at Athens in which he said, "He is not far from any one of us: for in Him we live and move and have our being." From the text is derived a workable idea of God. "God is that reality in harmony with whom we achieve our highest life." Reverence in the presence of the wonder and the mystery of the universe is the beginning of knowing the reality. We need not fear an increasing knowledge of the laws of the universe because they are aids enabling us to harmonize our lives with God in whom we live and move and have our being. This reality has produced persons, and so we think of God in personal symbols. Because we believe He is more like a person than any other symbol, and that He is "the Father of our Lord Jesus Christ," we can trust Him, get help from Him, worship Him, and help Him.

The writer emphasizes the values derived from belief in God. In the chapter with the title, "A God Who Compels," he says: "Loyalty to the God who compels does not always make people feel good at the moment. Loyalty to the God who compels does not always make one popular with his fellows. Loyalty to the God who compels is the only satisfying way of life." Serving God is one of the deepest sources of joy. Faith in Him brings a power into our lives for strength and mastery.

Some of these chapters are good sermons. All the way through there are memorable illustrations. Poets, philosophers, novelists of today and prophets of old are quoted. The bibliography in the back of the book suggests a course of reading for a year. Dr. Schloerb has given us an excellent demonstration of how faith in God can be made appealing to people who are seeking today an intelligent concept of the Creator and Sustainer of life. Every reader ought to find it satisfying. Preachers will especially find in it tonic and many suggestions for adding charm to their sermons.

J. W. J.

WHO IS THE HOLY SPIRIT? *By Henry W. Frost.* Fleming H. Revell Co., New York. 124 pages. $1.25. This short volume is a painstaking study of the function, ministry and person of the Holy Spirit and is written in such a simple, attractive style that it makes a splendid book for the independent Bible student or for Bible study groups. It is a well outlined, logical presentation of what the Bible teaches concerning the Spirit's personality, offices, sovereignty, limiting, baptism, filling, sanctifying, empowering, and objectives. Abundant scriptural references are found throughout in the body of the text where needed. The chapter on The Spirit's Filling is the high-water mark of the book. In it the author represents the four steps which are necessary to obtain it by the words "Acknowledge," "Ask," "Accept," and "Act." This, it will be agreed, is the most practical aspect of the believer's study of this whole question,—that he may be led to be filled with the Spirit and thus enabled to serve the Lord with power here and hereafter.

J. S.

CREATIVE CONTROVERSIES IN CHRISTIANITY. *By George W. Richards, D. D., LL.D., D. Th.* Fleming H. Revell Co., New York. 223 pages. $1.50. This volume constitutes the James Sprunt Lectures delivered at Union Theological Seminary, Richmond, Va., in February, 1938. The author is the President and Professor of Church History in the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa. The title of the book opens the door to its contents. "Controversies" is the key word. "All things take place through strife and necessity." Or, as Jesus said, I came not to bring peace but a sword. "For wherever He went He precipitated controversy; and wherever His disciples went and were true to their Master they turned the world upside down." Progress rides on controversy, on overcoming opposition. But the word "creative" is necessary. In supporting his use of this word (Introduction, p. 9) the author also throws light on the pages that follow. God alone actually creates. "Man does not create; he formulates, develops, cultivates, defines what God creates." But in these processes of formulating, developing, cultivating and defining, the invisible becomes increasingly visible and the vague becomes clearer. In this sense man is creating or clarifying. So, in his intriguing volume, Dr. Richards is portraying some of those essential-to-progress controversies which have helped to clarify the distant reaches of man's mind and soul. Whence are we? What and why are we? How are we to become what we ought to be? What must we do to be saved? What think ye of Christ? Where are we going? "The supreme issue is salvation—the deliverance of men from ignorance into wisdom, from bondage into freedom, from death into life." The author is wonderfully at home in the field of history. Beginning with Socrates and coming on down to Barth, significant movements in history personified in great leaders are brought in opposition to each other, or in contrast, resulting in later harmony. The historical sweeps in the book are challenging. The discerning and interpretative details of the lives of the leaders are richly informing. The present is seen in better perspective because of this scholarly unfolding of the long past. "What next" the author asks. "Shall we go forward, intelligently and freely accepting the best of the past, incorporating the best of the present, blending catholicity and individualism, authority and freedom, and advance into an order better than any we have yet attained?" The book is a valuable contribution—one that will help Christian leaders to do just that. S. J. L. C.

DOCTRINE IN THE CHURCH OF ENGLAND. The Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922. The Macmillan Co., New York. 242 pages. $1.75. The Commission on Christian Doctrine was appointed because "the tension between different schools of thought in the Church of England were imperilling its unity and impairing its effectiveness." The Commission included in its membership leading theologians of the Church of England, representatives of its various types of belief. The report was released last

Spring in England and has incited wide discussion in that land and considerable interest in our own. The chairman of the Commission calls our attention to the fact that the report does not contain a well rounded presentation of Christian faith but that the circumstances which occasioned the Commission's appointment have led it to stress the subjects which have been "during the period of the Commission's labors, occasions of controversy within the Church of England and sources of confusion in Anglican practice." We find as a consequence that the report has little to say about the Fall; about Freedom, Election and the like, but a great deal about the sacraments, especially the sacrament of the Lord's Supper. The aim of the study is to "promote unity and mutual appreciation within the Church of England, partly by the interpretation of one school of thought to another, and partly by pointing to the fulness of a truth diversely apprehended in different quarters."

The Commission holds that the tradition of the inerrancy of the Bible cannot be maintained in the light of the knowledge now at our disposal; and that no objection to a theory of evolution can be drawn from the two Creation narratives of Gen. 1 and 2, "since it is generally agreed among educated Christians that these are mythological in origin, and that their value for us is symbolic rather than historical." On the question whether or not events occur which are strictly miraculous, the Commission is divided; but the reluctance of some to admit miraculous events, or the strictly miraculous character of events admitted, is based on the supposition not that God could not do such works, but that He would not. The Commission is divided also on the fact of the Virgin Birth, although all of its members "fully accept the reality of Our Lord's Incarnation, which is the central truth of the Christian faith." The argument for the historic Episcopate is based not on dogmatic grounds, as developed in the past, but mainly on historic grounds, the fact that the Episcopate has been in a special sense the organ of unity and continuity on the Church. A divergence of opinion is noted in the question of the validity of sacraments performed by ministers who have not received their commission in the historical succession of the episcopate. Baptism signifies and effects spiritual cleansing. Three schools are distinguished in regard to the Eucharist, one of which holds to the Real Presence, one of which rejects it, and one of which holds to an intermediate view. The Commission presents an agreed statement which recognizes the value of private Confession and Absolution, but not its necessity. It unites also in its rejection of the literalistic belief in a future resurrection of the actual physical frame. The members differ however regarding the intermediate state (some believe in progressive growth, and it may be of needed purification of the soul after death) and declare "there must be room in the Church both for those who believe that some will actually be lost, and also for those who hold that the Love of God will at last win penitence and answering love from every soul that it has cre-

ated; while probably the majority feel strongly the force of the argument on both sides and are content to hold their minds in suspense."

Mention of such items does not give one a fair estimate of the value of this significant report. It is a fresh, modern, vital presentation of religious thought in the Church of England today, including the doctrines of Revelation, Incarnation, Atonement and Resurrection. The book should be read by theologians, and all students of current Christian thought.

E. T. T.

## HISTORICAL THEOLOGY

THE FOUNDING OF THE CHURCH UNIVERSAL. (The Beginnings of the Christian Church: Volume 11). *By Hans Lietzmann.* Translated by Bertram Lee Woolf. Charles Scribner's Sons, New York. 432 pages. $4.00. This is the latest volume in the International Library of Christian Knowledge, edited by William Adams Brown, and the second volume in the series by Hans Lietzman, Harnack's successor in the University of Berlin, on the Beginnings of the Christian Church. The first volume, reviewed in an earlier issue of this magazine, was called "the most significant work on the early Church in a decade" by the Yale Divinity News. This second volume to the present reviewer is even more valuable. It carries the story from about 130 A. D. through the first systematic persecution, which ended in 259 A. D. It deals with such important topics as the development of the episcopacy, the formation of the New Testament canon, the rise of the earliest confessions, the growth of the sacramental system, the beginning of Catholic theology. Each topic is illumined by Dr. Lietzmann's long and thorough study of the sources, and on each there is thrown at least some new light. The contribution of such men as Justin Martyr, Irenæus, Tertullian, Cyprian and Origen is evaluated. This book is highly recommended for those who are interested in the development of the Christian Church after the Apostolic Age.

E. T. T.

RECONCILIATION AND JUSTIFICATION. *By Theo. Diercks.* Concordia Publishing House, St. Louis, Mo. 173 pages (paper). The theme of this book is stated more exactly in the full title: "Reconciliation and Justification as taught by Christ and the apostles, and as it was confessed in the Christian Church in the first century after the apostles." It is an excellent monograph, based on careful scholarship and a thorough study of the original sources and arranged in most convenient form. Dr. Diercks finds in Scripture objective reconciliation and justification as an accomplished fact, and the traditional doctrine of justification by faith, with the usual Lutheran distinction between Law and Gospel. Most of the church fathers, he finds, "did not hold fast to the objective reconciliation and justification as an accomplished fact, and therefore the Scriptural doctrine of the subjective justification, i. e. justification by faith alone, gradually became

justification by faith and works, and then justification mainly by works." The progressive corruption of Scriptural truth is traced from Clement of Rome through Justin and Irenaus. The Epistle to Diognetus, however, which dates from the same period, sets forth the Scriptural doctrine of reconciliation and justification in all its pristine beauty and glory, which indicates that there were still some who taught and believed that salvation is by grace alone, through faith in Jesus Christ. The author's outlines, summaries and synoptic index make this an excellent work of reference. It is highly recommended as a most valuable study in this very important doctrine. E. T. T.

A History of the Expansion of Christianity. Vol. 2. The Thousand Years of Uncertainty. A. D. 500-1500. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 492 pages. $3.50. This is the second in a projected series of six volumes in which Professor Kenneth Scott Latourette of Yale plans to describe the expansion of Christianity from the beginning down to the present day. The series as a whole is unmatched in the breadth of its conception, and this volume, even more than the first, stands out as one of the most significant works in the field of religion in our generation.

"The Thousand Years of Uncertainty" may seem at first a strange title to the average reader, but not for long. Professor Latourette makes it clear that with the breakdown of the Roman Empire in the West the Church faced an uncertain future that was not decided until after the period treated in the present volume. "In the thousand years between A. D. 500 and A. D. 1500 Christianity was forced to surrender about as much territory and as many adherents as it gained. It won the peoples of Northern Europe, but it lost practically all the northern coast of Africa, much of the Nile Valley, part of Southeastern Europe, most of Asia Minor, Syria, and Palestine, whatever it had held in Arabia, and nearly all of such ground as it had once occupied in Persia and Central Asia. Through much of the period it was not at all clear that Christainity had a future, or that its days were not numbered. It had become largely identified with subject populations and with recent converts among the semi-civilized peoples of Northern Europe. The main currents of civilization seemed to be passing it by.

"Yet in the thousand years Christianity became the avowed faith of Northwest Europe. . . . Partly under the influence of Christianity and because of the stimulus given by it, the peoples of Western Europe developed a new set of cultures which were much more profoundly shaped by the faith than had been the Mediterranean world of the 5th century. Then at about the close of the 15th century they embarked upon a succession of geographical discoveries and conquests which were to carry them and their cultures and with them Christianity over much of the surface of the globe. . . . If in 1500 the hypothetical visitor from Mars might not have been able to determine whether in the ten centuries since the year 500

Christianity had won more than it had lost, had he returned again in 1600 or 1700 or 1800 or 1900, he would have discovered that the gains made in what once seemed the indeterminate millenium had become the basis of an unprecedented expansion."

In telling the story of the church's gains and losses in this very significant period the author necessarily crowds his pages with a mass of details, which destroys somewhat the popular appeal even while it adds to its historical value. Of greater value and greater interest to the average reader is the wide perspective given by the author's excellent summaries, and the insight given into the church's expansion and decline.

The book is interesting to the general reader as the story of the expansion of Christianity, the continuation of the Acts of the Apostles. It is invaluable to the historian as the best, in fact the only, comprehensive survey of the church's growth. It is significant for pastors and Christian statesmen who are concerned about the best Christian strategy for the present day. To all of us it should bring home the importance of what is happening in the world today, the effect it will inevitably have on the subsequent centuries. E. T. T.

THE CHURCH THROUGH THE CENTURIES. *By Cyril Charles Richardson.* Charles Scribner's Sons, New York. 255 pages. $2.50. This book deals not with the history of the Church through the centuries but with the idea or conception of the Church through the centuries. The author believes that one of the most pertinent problems that confronts modern Christianity is the meaning of the Church for today. This is not a question, he affirms, which merely concerns theologians. It is a vital issue for the laymen as well. "My book has been written," he continues, "in order to help those who desire some perspective in considering this grave problem, and who want to know something of what the Church has meant, and means today, in the divergent traditions of Christianity." His practical purpose is never forgotten: to bring us at the close face to face with the really vital problem for Christians today: What can and ought the Church to mean for our generation?

For the most part Dr. Richardson has written in an irenic spirit, in a conscious effort to set forth the value in divergent points of view. The ideal concept of the Church he says would incorporate the values of each of these types as they have arisen in Christian history. Throughout the author puts emphasis on the corporate nature of the Church. America, he declares, has lost something of great and permanent value in Christianity because its emphasis has been upon the churches rather than the Church,—a statement with which we will all have to agree.

The book is scholarly, yet popularly written, can be read and enjoyed by those who lack any technical knowledge of church history and should appeal to both minister and layman. It is a real aid to Christian understanding, as well as a valuable contribution to our knowledge of the vital

significance of the Christian Church. There is no other book that covers the same field. E. T. T.

CHRISTIANITY, CAPITALISM AND COMMUNISM: A HISTORICAL ANALYSIS. *By Albert Hyma.* Published by the author, Ann Arbor, Mich. 303 pages. Albert Hyma, whose work on "The Christian Renaissance" established his reputation as a scholar, and who is now a Professor in the University of Michigan, has written another work of prime importance, a work that must be read by every student interested in Calvin's economic significance, or in the influence of religion on the rise of capitalism. The author attempts to prove in opposition to the widely accepted theory of Weber and Troeltsch that Calvanism did not stimulate the rise of capitalism: the reverse is more nearly true, capitalism tended to destroy Calvinism. He draws widely on the original sources (neglected by Weber and Troeltsch) to show that the peoples of western Europe had broken away from the rules laid down by Aquinas and Aristotle concerning usury and the dishonor which was attached to big business before the Reformation, and that Luther and Calvin were only following the best thought of the Middle Ages when they put emphasis on the vocation of every individual. Far from encouraging the "capitalistic spirit" he points out that the Protestants put innumerable stumbling-blocks in its way. Calvinism in particular was more hostile to capitalism than either Lutheranism or Catholicism. John Calvin was not responsible for removing the ban against the taking of interest (accepted by modern scholars almost as a truism); instead, "not until the end of the 17th century, after Calvinism had been diluted with the waters of modern capitalism, did the religious fervor of the Calvinists cool sufficiently to enable the civil authorities to overcome the hostility to the lending of money on interest." There is no connection between Calvanism and the rise of capitalism in Holland, Scotland or in England. Its rise in every case was due to secular factors, to the environment. Professor Hyma acknowledges that "it might be argued that the thrift, the honesty and the insistence upon moderation in all things as introduced by the Puritans helped to establish capitalism." But this was done unwittingly. In no case did Calvinism nurture the spirit of capitalism. In England and in Holland, however, capitalism finally overcame the spirit of orthodox Calvinism.

Dr. Hyma's well documented study should give the death blow to many easy assumptions that are taken as a matter of course at the present day. We regret that the author saw fit to include the last chapter, an attack on sit-down strikes, which has only a passing significance. But, we repeat, this is a book of prime importance, a major contribution to religious and economic history. E. T. T.

THE MARIAN EXILES: *A* STUDY IN THE ORIGINS OF ELIZABETHAN PURITANISM. *By Christina Hallowell Garrett.* Cambridge: at the University Press; New York; The Macmillan Co. 388 pages. $6.50. The

major portion of this book is taken up with a biographical list of all recorded English exiles to the Continent (472 men, representing a company of 788) in the reign of Queen Mary, during the years 1553-9, a Who's Who, "very nearly comprehensive of the early Puritan party." This census, based on exhaustive research and the discovery of much new material, will remain a valuable quarry for students of this period of English history.

In a sixty page introduction Miss Garrett explains her interest in the census and proposes a novel thesis concerning the Marian exiles. She is convinced that the great mass of exiles were not forced by persecution to leave England (a later invention) but that they departed voluntarily: (1) for religious motives, that the extreme Protestantism which they represented might not be swallowed up in a predominant Catholicism (fear of persecution she admits may have played a part), and (2) on account of political interests, "the migration of a potential commonwealth," "one of the most astute manoeuvers that has ever carried a defeated political party to ultimate power." She believes that the political interests became increasingly important and promises in a later volume to show how the returning exiles led the cabal against Queen Elizabeth during her first parliament and obstructed the passage of the Supremacy Bill.

Though Miss Garrett's complete thesis is not demonstrated in this volume, and in the nature of the case cannot be, there are facts to indicate that the exile was an organized movement, and that political and religious motives were mixed. This is a valuable study and will remain a work of reference in the origins of Elizabethan Puritanism. There is no doubt but that we are dealing here with the embyro of the Puritan party both clerical and lay. E. T. T.

HERE WE STAND: NATURE AND CHARACTER OF THE LUTHERAN FAITH. *By Hermann Sasse,* Professor in the University of Erlanger, translated with Revisions and Additions, from the Second German Edition by Theodore G. Tappert. Harper and Brothers, New York. 183 pages. $2.00. In this book we have an able presentation of the nature and character of that rigid, confessional Lutheranism which believes that it alone preserves the pure truth of the gospel and rejects "altar-fellowship" with all other Christian organizations; or, we might say, a justification of the organization of the Lutheran Church (including Luther's refusal to give Zwingli the hand of fellowship at Marburg) and of its continued existence as an independent Christian body. Dr. Sasse sets forth very clearly the doctrinal differences between the Lutheran and the Reformed Church (based on the latter's confusion of Law and Gospel) and contends that any concession to the Reformed Church, even a united front against a common foe as in Germany, endangers the former's witness to the truth. I doubt if a bad argument can be better put. Certainly his book should be read by any one who wishes to understand present day Lutheranism. E. T. T.

REFORMED DOGMATICS: HISTORICAL (HISTORY OF DOGMA). *By Louis Berkhof,* Professor of Dogmatic Theology at Calvin Seminary. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 293 pages. $5.00. The author explains in his preface that "the book now offered to the public does not pretend to be a complete history of dogma, but only seeks to supply the material that will promote a proper understanding of the historical origin and growth of the main doctrines of the Church." The treatment is necessarily brief. It is in reality an introduction to the history of dogma, or an Outline of the History of Dogma. It is, however, clear and succinct, both in its descriptions and in its evaluations; and orthodox from the Calvinist point of view, remaining for the most part fairly objective. The treatment of modern developments, after the Reformation period, is very meagre. Three short paragraphs describe developments of the doctrine of the Trinity within this period, and the views of Swendenborg, Schleiermacher, Hegel and Dorner are packed into a single sentence. Other doctrines, like that of the atonement, are treated at greater length, but others more briefly still. It does not seen to the reviewer that Professor Berkhof does full justice to Schleiermacher and Ritschl. His views, however, are those of most orthodox theologians.

Each chapter contains good suggestions as to literature and questions for further study. The book would make an excellent text-book for class room, or for individual study, for the development of Christian dogma, from the orthodox point of view, up through the period of the Reformation. It is unfortunate that there is not sufficient demand for such a book to allow the publisher to offer it at a lower price. E. T. T.

ANGLICANISM IN TRANSITION. *By Humphrey J. T. Johnson.* Longmans, Green and Co., New York. 235 pages. $2.25. Humphrey Johnson is a thoughtful and scholarly Roman Catholic priest, who seeks in this book to review critically the recent history and to chart as far as may be the future course of the Church of England, in whose bosom he himself was reared. There are excellent chapters on the development of the Anglican system, the antecedents and growth of modernism, the progress and present status of Anglo-Catholicism, the relations of the Church of England to the free churches, the Eastern Orthodox church, and to Rome, the problems of Church and State. In the author's estimation, extreme liberalism is safely entrenched in the Established Church; Anglo-Catholicism, once so promising, threatens to degenerate into a new type of ritualistic modernism, in which even the dogma of Christ's resurrection will be reduced to the level of a symbolic story; Rome and Canterbury have drifted further apart since the death of Cardinal Mercier.

The book is well written and is for the most part factual. It is the best survey of some tendencies within the Church of England that I have discovered. It is especially valuable just now in giving us the background of the recent report of the Commission on Christian Doctrine (see above).

E. T. T.

PIUS XI: APOSTLE OF PEACE. *By Lillian Browne-Olf.* The Macmillan Co., New York. 257 pages. $2.50. POPE PIUS XI AND WORLD PEACE. *By Lord Clonmore.* E. P. Dutton and Co., New York. 306 pages. $3.00. One of the keenest critics of present day Roman Catholicism, the ex-Jesuit Dr. E. Boyd Barrett, says in *Rome Stoops to Conquer,* "in Piux XI, as few people seem fully to realize, the Catholic Church has for the first time in several centuries a leader of supreme genius, of indomitable purpose and of untiring energy." Certainly no one can question the ability of the present pope, or the significance of his administration for the Roman Catholic Church or for Christendom as a whole.

The two biographies now under review are written by Roman Catholics who make no pretence of concealing their Catholic sympathies or their particular admiration for Pius XI. Protestants, however, as well as Catholics will find both books interesting and informative, the more so perhaps because Catholic policy is seen through Catholic eyes.

The first book by Lillian Browne-Olf, the more popular book of the two, puts great stress on the human personality of the pope, his life and labors, with only a brief presentation of his ideas and thought. The author thinks that Pius XI may be known to subsequent generations as the Missionary Pope (No pontiff has taken the Great Commission with more literal seriousness. Under his aegis the Catholic Church has increased its missionary field by almost one third); as the Pope of Catholic Action (because of his promotion of the lay activities of the church); as the Pope of Reconciliation (because of his successful solution of the Roman question, eventuating in the erection of the Vatican State); but particularly as the Pope of Peace (because this has been the supreme end of all his activities).

Says Mrs. Browne-Olf: "The Papacy, possessing neither army nor navy nor territorial ambitions, wanting nothing for itself other than the salvation of men and of society, is the one organized force that exists in the world today under a moral and spiritual compulsion, ably equipped as an ideal agency to act for the promotion of international collaboration. Because it is free from selfish national interests that clash and fight for advantage, because it has accepted the dual role of Church and State in society . . . the Papacy is free to exercise its influence in its true and proper mission of religious and moral leadership. This leadership is imperative, not only for the survival of Christianity itself, but also for the peace of the world, and for the preservation of western civilization."

The second book, by Lord Clonmore, has a little more substance. It gives a brief sketch of the pope's life, with a more careful study of his policies, in the light of the total world situation. There are chapters on the Pope and Fascism (Italy), the Pope and Communism, the Pope and the Nazis, the policies of the Catholic Church in England, France and Spain, and also the Americas. Says Lord Clonmore: "The concern of the Pope must not only be for the Church of today; he must have his eyes fixed even more steadily on the Church of tomorrow, and there is no doubt

that the hopes of Pius XI are centered in the Church outside Europe, in the Americas, and in the mission field, rather than in the Old World, which may have had its day."

Like Mrs. Browne-Olf, Lord Clonmore thinks that the policies of Pius XI are essential for the peace of the world. As regards general principles, he says that the Pope's "great contribution to civilization has undoubtedly been the Quadragesimo Anno; his document is still very young, but its influence has already spread widely, and it is not improbable that the social struggles of the future will be more and more between the social principles of the Vatican and those of the world, whether they take the form of Marxist internationalism, or the frenzied racialism of the Nazis."

E. T. T.

THE EASTERN BRANCHES OF THE CATHOLIC CHURCH. Six Studies on the Oriental Rites, with an introduction by Donald Attwater. Longmans, Green and Co., New York. 110 pages. $1.50. This book is written primarily for Catholics to give them some conception of the ceremonies and requirements of those Roman Catholic churches which in their religious services do not follow the Roman Rite. "It may come as a surprise to most Catholic laymen," says the editor, "that there should be a considerable body of communicants (about 8 million) whose liturgy differs in almost every outward respect from that to which we are accustomed." It is also pointed out that the churches which follow the ancient oriental rites (quite as valid as that of the Roman rite, according to Catholic conceptions) are not bound by the Code of Canon Law. For example, in the oriental churches confirmation is conferred by simple priests, upon infants, immediately after baptism; the Holy Communion is distributed to the faithful under both species; and priests are allowed to marry. This book will interest ministers or laymen who have a special technical interest in Roman Catholicism.

E. T. T.

MEN OF POWER, Vol. II. *By Fred Eastman.* Cokesbury Press, Nashville, Tenn. 186 pages. $1.50. This second volume in a series of five details the stories of Francis of Assisi, Leonardo da Vinci, Oliver Cromwell and John Milton. As in the case of his first volume, wherein he studies Jefferson, Dickens, Arnold and Pasteur, so here the author reviews the lives of these great world characters for the purpose of studying their sources of power. These four of volume two (religious leader, artist-scientist, poet, and statesman) are evaluated from the standpoint of heritage, culture, friendships, habits of work, adversaries, nationalities and philosophies of life. His study of John Milton is one of the best brief biographical studies to be found anywhere and would make the book worth far more than its price were the others left out. However, the other three are exceptionally good. The author has a charming style, attractive and vigorous, and the public speaker or causal reader will find in the book much illustrative material of great value.

R. C. L.

A Puritan Church and Its Relation to Community, State and Nation. *By Oscar Edward Maurer.* Yale University Press, New Haven, Conn. 208 pages. $2.00. This book consists of a series of historical addresses delivered in preparation for the 300th anniversary of the settlement of New Haven. They trace the history of the Congregational church in New Haven from the foundation of the colony by John Davenport (including its roots in the Old World) down to the present day. This is not the usual history of a local church, of interest only to a limited number, but a work that should have general appeal. It gives us, in fact, a history of religion in America as seen through the eyes of one of the great historical congregations of the nation, a congregation that has included among its ministers John Davenport, one of the eminent Puritan divines, Leonard Bacon, great Christian statesman of the ante-bellum period, and Newman Smythe, theological pioneer in the generation preceding our own. The book is excellent, not only in its wide sweep, but also in its interesting sidelights on religious customs in days gone by. E. T. T.

The Life Story of Rev. Francis Makemie. *By I. Marshall Page.* Wm. B. Eerdmans Co., Grand Rapids, Mich. 258 pages. $2.50. Francis Makemie, father of organized Presbyterianism in the American colonies, has never had a satisfactory biography. The only life previously available, *Days of Makemie,* by L. P. Bowen, had merit, but suffered by being thrown into the form of a historical novel. The present biography by I. Marshall Page is a great improvement on the earlier attempt by Dr. Bowen. It makes use of the new material which has come to light, shows the effect of Dr. Page's own research and study, particularly regarding sites, and reproduces many of the original documents which are available, including all letters of Makemie, except his long "Pastoral Letter to the Reformed Protestants of Barbados," and copies of all records of the County and Circuit Courts of Accomac County mentioning the name of Makemie (covering 50 pages of the appendix). It suffers from the author's excessive admiration for Makemie and from his fertile imagination, which makes the book much more than a sober recital of historical fact. For a large part of the material there is no other evidence than Dr. Page's statement: "it may be," "no doubt," "it is possible," "It must have been." In one case there is an extensive conversation which is solely imaginary. "No greater man than Francis Makemie," says the author, "ever adorned the pages of American History;" and again: "his name will live as one of the greatest of men since the days of the apostles." He claims that Makemie saved religious liberty in the Colonies and laid the foundation of the new nation. These are obvious exaggerations, which undermine confidence in the author's judgment. In spite of these and other defects this book gives us our best life of Francis Makemie (there is an excellent short sketch in Dr. Sweet's recent volume, *Makers of Christianity*), and as such it should be widely read by Presbyterians. E. T. T.

HISTORY OF PURITY PRESBYTERIAN CHURCH OF CHESTER, SOUTH CAROLINA, 1787-1937. *By Rev. Dudley Jones, D. D.* Standard Printing Co., Charlotte, N. C. 186 pages. $1.50. Again Dr. Jones has made a valuable contribution to the history of the Presbyterian Church in South Carolina. His volume will be interesting and informing to many also beyond the bounds of the community in which Purity Church has held so prominent a place for more than 150 years. Many who were reared in her fold, as Hemphill and Douglas, or who have ministered there, as Summey and Trenholm, have served the Church far and wide. Ministers and ministers' wives, missionaries and missionaries' wives, "scattered abroad, have gone everywhere, preaching the Word."

Two strong tides of vigorous Presbyterians met in that section of our Southland: Scottish-Irish from Pennsylvania and the Valley of Virginia, and Scots and Scottish-Irish, who entered through Charleston. The meeting of these two currents left an enduring deposit of strong churches, godly homes and sturdy individuals. Purity is one of a group of active churches now looking toward their second centenary.

Dr. Jones has uncovered much information, which clears up the rather confused ecclesiastical relations of Purity, which has been connected with three Assemblies and several Presbyteries. He has given in interesting form the advance of the church from site to site and building to building. His sketches of pastors, elders and deacons preserve information of both local and general value. Carolina Presbyterians at home and abroad will welcome this book. E. M.

HISTORY OF WOMAN'S WORK IN EAST HANOVER PRESBYTERY. *By Mrs. Charles F. Cole.* Richmond Press, 1938. 151 pages. 50 cents (paper). All who are interested in the story of Presbyterian life and work in Virginia, a story flavored with the charm of romance, will welcome Mrs. Cole's book, the product of long and successful research. It has been written in fine, clear style, even details of organization and statistics having their interesting place in a narrative which claims close attention from beginning to end. After sketching in her first chapter the beginnings of organized Presbyterianism for our Southland in Virginia and old Hanover Presbytery, Mrs. Cole presents well and accurately the pioneer service of the women of Virginia and East Hanover to Woman's Work throughout our Presbyterian Church in the South. Her book is a valuable asset for local record and inspiration; its value and interest will also be as extensive as our entire Church. E. M.

THE BUILDING OF DREW UNIVERSITY. *By Charles Fremont Sitterly.* The Methodist Book Concern, New York. 302 pages. $2.50. Drew Theological Seminary opened its doors in 1867, founded through the munificent liberality of Daniel Drew, a wealthy New York layman. It became Drew University in 1938, with the establishment of Brothers College. The story of this institution is lovingly and ably told by one who has been

connected with the school since 1883. Much space is given to picturing the men who have made Drew University great. E. T. T.

THE CHAOS OF CULTS: A STUDY IN PRESENT-DAY "ISMS." *By Jan Karel Van Baalen.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 227 pages. $2.00. The author gives us in this book a brief history, exposition and criticism of the modern "isms": Spiritism, Theosophy, Christian Science, Unity, Baha'ism, Mormonism, Seventh-Day Adventism, Russellism, Buchmanism, and Modernism. Each movement is judged by a traditional, literal interpretation of the Bible. Thus the phenomena of Spiritualism is explained partly as a result of fraud, partly by psychological factors (telepathy, clairvoyance and the like) and partly as a result of demonic possesion, because that seems to be the Biblical explanation. The modern revival of Spiritism was foretold in 1 Tim. 4:1, and perhaps in Rev. 16:13-14. Regarding each "ism" there are numerous quotations from the original sources arranged according to the doctrines of Scripture. Least satisfactory is the chapter on Modernism, identified with Unitarianism, which relies on sweeping judgments and disregards Dr. Van Baalen's own dictum: "It is difficult to say, 'Modernism teaches this or that;' we should rather say, 'This modernist holds to such a view.'"

The treatment of each topic is somewhat limited; nonetheless the book as a whole is a very useful handbook on the subjects treated. E. T. T.

STEPS TOWARD THE WORLD COUNCIL. *By Charles S. Macfarland.* Fleming H. Revell Co., New York. 128 pages. $1.25. Dr. Macfarland traces here in some detail the various steps in the early ecumenical movement which led to the World Conference on Life and Work in Stockholm in 1925, which prepared the way in turn for the World Council now in the making. This is not a book which will appeal greatly to the general reader but a book to which one interested in the genesis of the ecumenical movement will have to turn and one which will grow in historical value with the passing years, as the ecumenical movement begins to play an increasingly vital part in our religious life. Dr. Macfarland is one of the few surviving men who has had an intimate part in this movement almost from the beginning and we are grateful to him for this account which he has pieced together from patient investigation and his own personal recollections. E. T. T.

HIGHLAND HERITAGE. *By Edwin E. White.* Friendship Press, New York. 197 pages. Cloth, $1.00; paper, 60 cents. The subtitle to this volume, "The Southern Mountains and the Nation," gives a hint as to the author's estimate of the value of this "Highland Heritage" and its importance to the nation's life today. The book portrays the many-sided problem of mountain life in a vivid and forceful way. The analysis of the situation is convincing, the remedies suggested are based on sound reasoning, the challenge to the church is inescapable. This book is certainly the most inter-

esting study book dealing with mountain missions in recent years. It deserves a wide reading in our church, by young and old alike. C. H. P.

THE CHURCH TAKES ROOT IN INDIA. *By Basil Mathews.* Friendship Press, New York. 178 pages. $1.00 (paper 60 cents). This book is the product of an extended visit which the author made to India in 1936-37. All of Mr. Mathews' books are above the average missionary writing in information, interest and skillful interpretation of present-day conditions and movements. The present book is a careful study of a newly emerging India, especially as it is influenced by the world situation today. The author finds that "a new absorbing drama of opposing wills and purposes is carrying India through passionate and at times tragic scenes to a still unguessed climax." The rapidly increasing Christian community in that land is exerting far greater influence in shaping the future than its numerical strength would lead one to think possible. We commend the book to all who wish a sympathetic and readable appreciation of the Christian enterprise in India. D. W. R.

SHERA OF THE PUNJAB. *By Irene Mason Harper.* Friendship Press, New York. 117 pages. $1.00 (paper 50 cents). This is the story, written for children nine to twelve and for use by leaders of children, of a Northern India boy of junior age. He is born into an outcaste family and given a name he hates. When his family become Christian great changes come to them and new happiness to the boy. He is given a new name, which means Lion of Christ, and determines to be worthy of it. He and his sister go to a mission school and put into practice in their home and village the new standards which they find in the Christian teaching. This book is interestingly written. D. W. R.

DINABANDHU. A Background Book on India. *By Ruth Isabel Seabury.* Friendship Press, New York. 162 pages (plus reading list). $1.00 (paper 60 cents). The author's purpose is to give a source book for information about India, her people, needs, opportunities, religions, aspirations, the work of the Christian Church,—all that a leader of a mission study group needs to know. The book is well written and affords in small compass a fund of knowledge, especially about present conditions in India and the ardent younger Christian group who are building the India of tomorrow. D. W. R.

FUN AND FESTIVAL FROM INDIA. *By Rose Wright.* Friendship Press, New York. A 48 page pamphlet (25 cents) telling of Indian festivals, dinners, menus, recipes, decorations, favors and costumes, games and recreation, music, poetry, and folk stories. Excellent for a group studying India. D. W. R.

## PRACTICAL THEOLOGY

NEW FRONTIERS OF RELIGION. *By Arthur L. Swift, Jr.* The Macmillan Company, New York. 171 pages. $2.00. This is a commendable attempt to outline a sociology of religion for the guidance of American church leaders. The author goes to anthropology to get his fundamental analysis of religion, believing that in the primitive group one can find the essentials in high relief, with fewer fads and frills to obscure them. The church is studied as the product and cause of social change. New frontiers to challenge the church are found in worship, leisure, education, scientific methods of self-analysis, and psychiatry. Throughout the work may be found arresting suggestions as to church strategy with which this reviewer found himself in fundamental agreement. Professor Swift would not have the church secularized to compete with other agencies, neither would he sell out to humanism. As sociology, the contents seem to suffer somewhat from a too narrow conception of what the sociology of religion is. The sociology of religion should deal with more than religion as a social *institution.* Any comprehensive treatment of religion from the sociological viewpoint should make much more room than is here found for social psychological processes. T. H. G.

PSYCHOLOGY AND RELIGION. *By Carl Gustav Jung, M. D.*, New Haven, Conn. Yale University Press. 1938. 131 pages. $2.00. This world-famous psycho-analyst, a greater than Freud, gives us in these *Terry Lectures* his mature observations on the basic character of religious experience as grounded in human personality. His thesis is that man's collective unconscious, interpreted through dreams and other expressions, is naturally and deeply religious. A genuine religious experience, indeed, is the final cure for neurosis. For all neurosis really rests upon a kind of superstitious awe or fear of the Unconscious. Its cure then demands something more convincing and powerful than itself. The modern educated man with his scientific skepticism and his cynical attempt to live by the intellect alone is defying the very life force in the depths of his personality. He is a fragmentary personality and neurosis is almost inevitable. The religious person who is substituting a creed or ritual for religious experience is in the same peril. Still worse, the man or nation that denies God is forced to make one of his own ego and suffers the disintegrating egoism that comes from defying one's self. This is also the danger of the totalitarian state with its subterranean unrest, its social neurosis. Dr. Jung is careful to take no sides in religious controversy. Experience to him is the main thing. The Catholic has the confessional and absolution to relieve tension. The Protestant often goes through life with tension unrelieved and conscience overzealous but he may win his way through to a more fresh and unique immediate experience. It is important that we do not cultivate a piety that represses a large part of our personality, otherwise "hellish moods" and uncharitable attitudes will make us a thorn in the flesh to others. The

only safe religion is one that unites the whole personality, conscious and unconscious.

The only important credential of religious experience, concludes Dr. Jung, is that "the one who has it possesses the great treasure of a thing that has provided him with a source of life, meaning and beauty and that has given a new splendor to the world and mankind." The detailed argument to support these conclusions is an analysis of several hundred dreams of a highly intelligent but irreligious man, who had been brought up a nominal Catholic. Dr. Jung finds the keys of interpretation in racial symbolism, Platonic allegory and medieval visions all of which converge on his famous "archetype" theory. To the reviewer this is the least convincing part of the book, because the psycho-analyst gives little attention to the dreamer's everyday experience and in the end reads his own interpretation of the dreams, a well-known failing of the school. Nevertheless, the rich experience of a lifetime spent in studying and helping perverted human nature makes these lectures valuable and illuminating. One finds here no satisfying Christian creed or supreme place given to Christ. But for a medical psychologist to have come as far as Dr. Jung to meet us is highly impressive. D. M. A.

THE TREATMENT OF MORAL AND EMOTIONAL DIFFICULTIES. *By Cyril Valentine.* The Macmillan Company, New York. 148 pages. $1.90. Subtitle: A practical guide for parsons and others. This book is admirably clear and genuinely helpful. It is one of the most illuminating of the shorter books on the subject. The able author wishes that more psychiatrists were social order is shot through with it. The petty pieces with the treat- which we often thunder are pale pink compared with the crimson dishonesties which in countless organized and public ways are undermining the moral foundations of character and civilization. Getting at the root of these evils, the author implies, is a task for the Church at which we have long been only playing.

Vital books about honesty are scarce, but even if they were not, Dr. Cabot's volume would still belong on the top shelf. J. H. M., Jr.

THE CLASH. *By Paul H. Andreen.* Augsburg Publishing House, Minneapolis. 148 pages. $1.00. It is becoming increasingly apparent to all thoughtful students of the American scene that there are many opposing and hostile forces that clash with the fundamental beliefs of the Church. forth from a conservative viewpoint the realistic attempt to find a method of escape from the perilous international situation of the present and to point out a way by which peace may be attained. The first of the two sections into which the book is divided is critical in nature and in it the author addresses himself to pointing out the futility of seeking for peace by military alliances or by a League of Nations founded upon military force. He believes that a tremendous, though understandable, mistake was made when Article XVI was written into the Covenant of the League, and advances arguments of cogency which cannot

be denied to indicate why failure to establish peace by the punishment of an aggressor nation was inevitable from the beginning. The inability of the League to enforce its decisions is traced primarily to the fact that sovereign nations are at present unwilling, and probably unable, to surrender their destinies to any outside organization but also to the practical difficulties in the way of maintaining a military force adequate to punish offenders.

At the same time that he is critical of its present weaknesses and failures, however, Principal Jacks maintains that the League is yet the world's most valuable institution, and the second half of his book proposes constructive measures through which it may become a real means to World Peace. The line of these proposals is suggested by the fact that the record of the nations with reference to commercial treaties has been far more creditable than in the keeping of military treaties. Let the nations of earth through the League seek to establish a business-like partnership for mutual economic advantage, founded on consent rather than coercion, and a start in the right direction will be made. The model for such a plan might be found in a mutual insurance society; the necessary financial resources in a common agreement to cut armament expenditures by ten per cent and devote that amount to financing the new international enterprise. Such a plan would be no panacea for international problems but would set powerful forces moving in right directions and would at least offer more hope of ultimate success than any method now being followed. One is constrained to wish that this book might be carefully studied by the peace-loving statesmen of the world. M. R.

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HONESTY. *By Richard C. Cabot.* The Macmillan Company, New York. 326 pages. $2.50. The author of this book is an M. D. who in various ways has preached enough sermons to rate a D. D. as well. Quietly but searchingly he deals here with one of the most common and commonly-winked-at sins of our generation. Recent studies of Hartshorne and May show that only 3% of children are honest in all situations, and if Dr. Cabot is correct, the percentage should be even lower for their elders.

Only a consummate prig, it would seem, could read this volume without being convicted of sin.

Beginning with five chapters under the heading of "Definitions," the book goes on to examine specific areas where dishonesty is prevalent, concluding with a section on the "philosophy of honesty." What parts are best it would be hard to say, the book is so brilliantly conceived, fascinatingly written, and spiritually valuable throughout. Being a preacher, the present reviewer had a weakness for the middle section which comes so devastatingly down to cases that it fairly bubbles over with sermon illustrations and suggestions. No preacher, it is safe to say, could really absorb those chapters and ever again preach on dishonesty in the abstract.

Even in its most philosophical passages, however, the book is calculated to grip the attention and jog the thinking of any intelligent person who can be persuaded to pick it up. Dr. Cabot's mind has an edge like one of his own scalpels. He thinks discriminatingly. He is not "a fog writing about another fog." In spots he may seem inconsistent—as when he allows to doctors mental reservations which in preachers he would call lies—but, abounding as it does in precise and accurate distinctions between lies and deceits, inaccuracy and falsehood, privacy and secrecy, cheating and honest error, his work should be extremely clarifying in areas where popular thinking has been all too murky.

There's a reason, too, why this book should be good medicine for us southern Presbyterians. It is a concentrated dose of much-needed realism. Dishonesty, we are shown, is far more than a matter of tossing false rumors about the neighborhood or of being cheated by the butcher. Our entire social order is shot through with it. The petty prevarications against which we often thunder are pale pink compared with the crimson dishonesties which in countless organized and public ways are undermining the moral foundations of character and civilization. Getting at the root of these evils, the author implies, is a task for the Church at which we have long been only playing.

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Church Today"; "The Present Crisis"; "The Church's Contribution to the Social Order." The author believes "Christ has the power, strength and wisdom to solve every problem that can arise in our economic, social and educational life. This is the strength of the Christian message." This book will be welcomed by all who feel there is need for warning concerning the present evil forces that face the Church and for the restatement of our dependence upon a sovereign God. J. L. F.

ALCOHOL: ONE MAN'S MEAT. *By Edward A. Strecker and Francis T. Chambers, Jr.* The Macmillan Co., New York. 230 pages. $2.50. Written in collaboration by a physician and a practicing psychologist who himself was once an alcohol addict, this book treats alcoholism as a disease and suggests a cure along that line. The book is particularly valuable for its insight into the causes of alcoholism and its clear picture of the psychology of the alcoholic. The treatment these men have used successfully is a re-educative process to enable the alcoholic to face the reality from which he has fled by way of alcoholism.

The authors distinguish between moderate use of alcohol and alcoholism, which may seem a vague distinction to some. But their picture of the increasing alcoholism of today is authentic and their method of treatment successful in a large per cent of their cases.

For those who have alcoholics among their friends, or parishioners, this book will be invaluable for personal use and for lending to those more directly concerned. It is sane, not fanatic; scientific, not theoretic; practical, not visionary; calm, not vituperative. It is the best I have seen on the subject. L. I. S.

CITY SHADOWS. *By Robert W. Searle.* Friendship Press, New York. 165 pages. $1.00, paper, 60 cents. Dr. Searle in this book vividly portrays to us the typical problems of city people. In each of the first fourteen chapters of the book he tells the story of some individual or family through which he reveals their particular difficulty. He does not condemn the individual or even entirely blame him for his social plight as is so often done. He sees men, rather, as unfortunates who have been driven by circumstances into a maelstrom with whose making they had little or nothing to do and who need help in extricating themselves. The last two chapters deal largely with the Church's part in the solution of the problems revealed in the first fourteen chapters. Here the author relates briefly the evolution of social work from that of a purely church function to that of a community responsibility. The author's opinion of the part the Church should play in social work is a very exalted one. It offers values, he contends, which are indispensable to the development of a well balanced personality. Dr. Searle is also firm in his conviction that social workers should be Christians, and that ministers are especially fitted by training and experience for such work. He shows by his treatment of the various problems that he not only knows the people about whom he writes but that

he is desirous of enlisting his readers in the solution of their problems. While the book is thoroughly interesting and easy to read, it possesses real value for all who would know more about the responsibility of the Church for the social rehabilitation of city people.

THE AMERICAN CITY AND ITS CHURCH. *By Samuel G. Kincheloe.* Friendship Press, New York. 117 pages. Cloth $1.00, paper, 60 cents. The Friendship Press has put the Church in its debt by the recent publication of three great books in small compass: *City Shadows* by Robert Searle; *My Community, My Church and Me* by Wilbur Hallenbeck and *The American City and Its Church* by Samuel Kincheloe. Of the three, this one by Kincheloe is the most thorough in its survey of the problems and accurate in its application of suggestions for curing city and church ills. The rise of city population from 30 per cent in 1880 to 56.2 per cent in 1930 (and the present estimate of nearly 60 per cent) has caught the Protestant Church unprepared to grapple adequately with the changing scene. Dr. Kincheloe is not concerned with city problems as such but with those problems as they impinge upon the churches, and he keeps straight down the middle of that road all through his six short chapters. The book is a boon to all church workers, church leaders and church members in all urban centers large or small. Dr. Searle's book, mentioned above, is being used for mission study throughout our Church this fall. This book by Dr. Kincheloe will prove an invaluable source book for parallel reading. The first named finds its clinical illustrations in New York city; the second in the city of Chicago, where the author is a professor in Chicago Theological Seminary. R. C. L.

MAKING A HOME: A STUDY OF YOUTH, COURTSHIP AND MARRIAGE. *By Leland Foster Wood.* The Abingdon Press, New York. 138 pages. 50 cents (paper). The subject is vitally important and genuinely interesting to modern youth: the author is one of the best qualified men in America in this field. The result is an excellent textbook for use as an elective with senior high school age young people. The treatment is clear, sound, and Christian. The author fails to deal with "the grounds for divorce"—a question which cannot be dodged, with college youth, at least. The next edition should give more Scripture passages and a concise bibliography for each phase of the subject. The material is not detailed enough for the leader but it has many stimulating sentences that open up lines of thought. Get this book before you lead your next series of discussions on this theme! H. G. G.

THE PREPARATION AND DELIVERY OF SERMONS. *By Carl S. Patton.* Willett, Clark and Co., Chicago. 191 pages. $2.00. There is much that is excellent in this volume. It has much sage advice, as, for example, the author's emphasis on the minister winning his own freedom, his insistence upon scholarship, productive scholarship, and his handling of incidental

materials. He makes force the outstanding element in style and subordinates both beauty and clarity to it. The weakness of the book is inherent in the author's theological position. He takes issue with Dr. Buttrick's declaration that Christ is the preacher's authority, adding: "We do not believe Jesus will come again to judge the world. We are not sure what we mean by His Resurrection. We do not see any way in which He was or could be 'one with God' except the way of trust and obedience which is open to all other men." One can readily see the limitations which such views place upon any one who attempts to show others how to prepare and deliver sermons. B. R. L., Jr.

We Prophesy in Part. *By Willard L. Sperry.* Harper and Bros., New York. 201 pages. $2.00. This volume is composed of the Yale Lectures for 1938. The author is Dean of the Harvard Divinity School and he knows the task of the ministry both from the standpoint of the active pastorate and from that of a teacher of theological students.

In the first chapter, on "The Austerity of Prophecy," he warns the reader against a common conception of prophecy which would imply that almost any preacher of the gospel is, or may be, a prophet in the high sense in which men like Isaiah and Amos were prophets. He reminds us that most of the prophets of Israel were laymen, rather than clergymen. In Chapter II, "The Prophet's Woe" is that he is compelled to speak that which may be so unwelcome that personal comfort would counsel silence, "The things which we can quite as easily leave unsaid are no part of a prophecy" (p. 27). "The Christian Prophet" (Chapter III), in his claim to inspiration, "is subjected to a scrutiny more searching than any to which his predecessors were liable. . . . He is no longer accepted on his own recognizance. . . . His words are heard and laid on the table." Theoretically, in Protestant Christianity, the test of the genuineness of his prophecy is its accord with the Bible. But since no book is infallibly self-interpreting, practically the Protestant Christian prophet must submit himself and his would-be prophetic utterances to the judgment of the common sense and spiritual insight of the Christian community.

Christian prophecy differs from Hebrew prophecy in that the Hebrew prophet was traditionally a man who was tearing down a decaying and corrupt religious institution while the New Testament prophet was a man who was building up a rising and still imperfect institution. Hence, "good preaching is more important today than great preaching." This is the thesis of the chapter on "The Edification of the Church."

The author recognizes that most of the technical difficulties of preaching arise out of the necessity of repeating things which have been said and heard many times before. The consciousness of these difficulties has given rise in recent years to a deliberate "cult of unconventionality." While manifesting sympathy with its purpose to "save the sermon from dying by inches of a kind of literary arthritis," the author very wisely questions

whether such a method can possibly last in the parish ministry except in the hands of a few men of genius. The more usual result is simply the substitution of one convention for another, and there is no guarantee that the new convention will be superior to the old.

In the chapter on "Our Professional Skills" Dean Sperry points the finger of judgment at homiletic conventions which are employed as substitutes for careful and exact preparation of sermons and appeals for the kind of sermonizing which respects the intelligence of the congregation and maintains the integrity of the preacher.

In the final chapter, on "The Timeliness of Our Sermons," the author develops the thesis that "the effectiveness of a sermon depends very largely upon a timeliness and pertinence which are achieved without sacrifice of inherent truthfulness."

Homiletics must concern itself with two tasks—a major task of preparing a preacher and a minor task of preparing a sermon. In these lectures Dean Sperry is concerned with the major task of preparing the mind and soul of the preacher for the high calling of a prophet. After reading this book the preacher will return to his task with no new rules regarding titles, texts, outlines or style, but he will employ such rules as are already familiar to him with a renewed and rekindled spirit. F. H. C.

SERMONS ON THE APOSTLES' CREED. *Edited by Henry J. Kuiper.* The Zondervan Publishing House, Grand Rapids, Mich. 296 pages. $2.00. This book is one of a series that will fairly represent the doctrinal system and devotional attitude of the Reformed Church in America. This is the second volume of the proposed series and proposes to set forth the great verities of the Christian religion. The series, when completed, will be, in a sense, an exposition of the Heidelberg Catechism. The entire collection will be composed of fifty-five sermons and will be an elaborate symposium of the theology of the Reformed Church. In this, the second volume, there are sixteen sermons by as many different ministers of the communion mentioned. Each discourse is under a definite heading, the subjects following the clauses of the Creed. Each has introductory Scripture Readings.

The Apostles' Creed has been receiving emphatic attention within a few years past. Quite a body of literature has grown up around it. Among these recent volumes this should be accorded an important place. It is thorough, informational, evangelical. It is rather more didactic than inspirational, which makes the reading of it somewhat difficult except for one specially interested in the subject or of a particularly inquiring mind.

W. C.

AT THE GATES OF MERCY. *By John H. Webb, D. D.* The Zondervan Publishing House, Grand Rapids, Mich. 96 pages. $1.00. In this little book we have ten "New Testament Sermons on Short Texts" by the pas-

tor of the First Baptist Church of Columbia, S. C. Dr. Webb has made a study of certain striking incidents in the life of Christ and brought out helpfully their teaching on Prayer. The titles are all of uniform suggestiveness, such as "A Drowning Man's Prayer"; "A Widow's Prayer"; "A Scarlet Woman's Prayer"; "A Mother's Prayer"; "A Leper's Prayer," etc. They are written in a terse, graphic style, as originally composed for pulpit delivery, and fulfill the author's desire to "portray prayer in action and some of the reasons why 'men ought always to pray and not to faint.'" There is a brief foreword by Dr. George W. Truett. J. S.

THE CROSS FROM COAST TO COAST. *By Dr. Walter A. Maier.* Concordia Publishing House, St. Louis. 403 pages. $1.50. This book contains twenty-eight inspiring messages delivered during the "Lutheran Hour" last winter, over a network of twenty-nine stations, by Dr. Walter A. Maier. They have been wonderfully popular. This is shown by the fact that Dr. Maier received 125,000 letters and more than $50,000.00 in voluntary contributions for the support of the broadcast. More interesting than the book itself were the letters printed on the inside of the outer paper cover, commending the broadcast. They come from every conceivable source, from a student in Union Theological Seminary in Richmond to a Roman Catholic priest. The messages themselves are always helpful, fervently evangelistic, thoroughly orthodox and evangelical. Although spoken originally, in their written form they are quite readable, and I found much that was suggestive. We rejoice that the radio is being used to broadcast preaching of this sound and convincing character, and to preach "The Cross from Coast to Coast." R. A. L., Jr.

FACING LIFE'S QUESTIONS. *By Hunter B. Blakely, Jr.* Fleming H. Revell Co., New York. 192 pages. $1.50. Dr. Blakely, the gifted pastor of the First Presbyetrian Church of Staunton, Va., brings to his ministry a clarity of thought and ripeness of scholarship which is the fruit of an unusually thorough education both in this country and abroad. He has demonstrated the power and attractiveness of his literary skill in two other volumes that have enriched our church. In this book one finds the type of preaching upon which his congregation was nurtured during the past winter. It is preaching that strengthens, comforts, challenges and inspires. It is preaching that meets life full face and lifts it to a higher plane. In "Facing Life's Questions" and seeking a solution for himself and his people, Dr. Blakely has rendered a real service to many. Unlike many recent publications on the same general theme, we have in these fifteen sermons no mere humanistic essays but strong, convincing messages from the Word of God. Winsomely and compellingly the author applies the teaching of the Word to fifteen distinct yet related questions of life that trouble many, such as (to name only a few)—"Is There Escape from Life's Drabness?"; "Can We Integrate Personality?"; "Is God Lost In Our Expanding Universe?"; "What Is God Like?"; "Do Men Need To Be

Changed?"; "Do You Believe In Praying?"; "Can We Maintain Adequate Faith?" and "Can Fear Be Conquered?" In them all the argument is clear and sound, the style engaging and the many illustrations new and arresting. It is an altogether splendid book. J. S.

THE WAY OF DISCIPLESHIP. *By Carl George Wolf.* Zondervan Publishing House, Grand Rapids, Mich. 96 pages. $1.00. Dr. Carl George Wolf, who is pastor of the Grace Lutheran Church of Baltimore, sets forth in this book his view of what it means to be a Christian. The book consists of seven sermons, delivered to his own people, in which discipleship is set forth as something more than a belief in the historic Jesus or a verbal confession of faith in Christ or even an adherence to His doctrines. Discipleship is the way of life. It begins with faith in Christ but expresses itself in holiness, in righteousness, in justice and mercy, in service and sacrifice. This is a helpful book of a devotional nature. J. L. F.

WIVES OF THE BIBLE. *By W. B. Riley.* Zondervan Publishing House, Grand Rapids, Mich. 119 pages. $1.00. This book, by the pastor of the First Baptist Church in Minneapolis, contains eight sermons—one, a Mother's Day sermon, dealing with mothers in general, and seven dealing with particular wives and mothers of Scripture: Eve, Sarah, Lot's wife, Jezebel, Bathsheba, Job's wife, and Mary the mother of Jesus. The sermons are written in a popular vein and abound in illustrations. J. B. C., Jr.

TO LIVE IS CHRIST. *By Trevor H. Davies.* Cambridge, at the University Press; New York, The MacMillan Co. 250 pages. $2.00. A series of Sunday evening addresses delivered at the Eaton Memorial Church, Toronto, which though scholarly in scope and insight are popular in presentation. "The series arose out of the dual belief that Religion is best understood through Life and that Life is revealed in Literature." Ten immortals of the church—from Augustine to Schweitzer—are selected for study. Believing that all great books are autobiographical the author approaches these men as they are revealed in their writings. The author has lived with each of these men until he has caught their spirit, and with disciplined pen he makes them live for the reader. The book is creative. It does something in one's soul. Thrilled by the graphic account of how these heroes of the faith reached the Great Quest of peace and joy through faith in God, surrender to Christ and self-forgetting service to man, one lays down the book with a burning heart and a firm resolve to follow in their train. A book which does that is great. M. S. W.

PICKINGS. *By Robert G. Lee.* Zondervan Publishing House, Grand Rapids, Mich. 125 pages. $1.00. This is a book of "illustrations for pulpit and platform," containing approximately two hundred illustrations of wide variety: quotations, statistics, anecdotes, historical and scientific facts, poems, jokes, and so on. In the opinion of the reviewer many of these will

be of doubtful value to the preacher. A practical defect in the book is the lack of a classified index (the illustrations are indexed alphabetically by titles which are not always sufficiently suggestive of content).

J. B. C., Jr.

LAYMAN SPEAKING. *By George Marlan.* Richard R. Smith, New York. 242 pages. $2.50. The idea behind this book is excellent, the results somewhat disappointing. The author sets out by interviews with a cross section of society to ascertain why present day preaching is not effective. One of his errors is in making the criterion of a sermon's effectiveness the fact that it is remembered. He demonstrates the fact that a small percentage of those interviewed, especially those who infrequently attend church, are able to recall the ideas and points of a sermon. He overlooks the fact that a sermon is designed "to give a powerful impulse to the will" and that such may be accomplished even if the sermon itself is forgotten.

Many of those interviewed revealed their desire for the preachers to further their aims. Senator Nye wants them to advocate his type of legislation; John L. Lewis believes they should aid the Committee for Industrial Organization; and Miss Sally Rand maintains they should see her act before criticizing it.

The author's political and social opinions pervade his volume. He is strongly pro-New Deal. He compares fundamentalists in religion with conservatives in the Supreme Court and has scant praise for either. He not only maintains that it is the duty of every Christian worker to join a union but insists that ministers must organize with preachers' unions.

Two of his practical suggestions are the discontinuance of formal preaching as a weekly practice, and that all day hikes on Sunday be substituted for Sunday Schools.

The chief value of the book consists in the opinions of the average men, women and young people who gave to the author their reaction on sermons and preachers.

B. R. L., Jr.

A PHILOSOPHER'S VICTORY THROUGH CHRIST. *By William Hazer Wrighton.* Fleming H. Revell Co., New York. 90 pages. $1.00. It is strengthening to discover today college professors who have abiding Christian convictions. It is positively refreshing to find the head of the Department of Philosophy in a State University testifying to the overcoming power of Christ in his own personal life. The author, who occupies this position in the University of Georgia, does just that in this little book. He is a man of wide Christian experience and profound yet child-like faith, and gives expression to his belief in the triumphant nature of the Christ-filled life. These meditations will bring a personal blessing to all who read them.

J. S.

DEVOTIONAL LYRICS. *By Dwight Edwards Marvin.* Fleming H. Revell Company, New York. 309 pages. $2.75. In this enlarged and revised edition, the author has gathered his poems that have appeared in previous collections and in various religious periodicals, some of which have already become widely quoted. He has added also some hitherto unpublished verses and included six narrative poems dealing with certain outstanding events in the life of Christ, such as Jesus In The Wilderness, The Raising of Lazarus, On The Way to Emmaus, etc. The classification of the poems in this volume are according to the following subjects: Poems on Daily Life, Faith and Devotion, Guidance and Service, The Goodness of God, The Voice of Nature, The Sacred Scriptures, The Twilight of Life, Hymns and Songs, and Narrative Poems. One wishes that the index were better adapted to the practical use of the minister by the inclusion of subjects and scripture passages.

These poems clearly manifest the author's versatility in composition and breathe a devotional spirit. They are characterized by real spiritual insight and fidelity to the Word of God. The author's spirit throughout is reflecetd in these lines from "Narrow-mindedness"—

> "In sympathy with all that's pure,
> Holding great truths that stand secure
> With steadfast faith that shall endure."

J. S.

IF YE SHALL ASK. *By Oswald Chambers.* Dodd, Mead and Co., York. 123 pages. $1.25. As the title denotes, this is a small volume of devotional meditations on prayer. Most of the chapters are Scriptural expositions given at the Bible Training School at Clapham, England, where the author was principal. Their positive, evangelical treatment is quite characteristic of the author. The reviewer knew him in his work in the Y. M. C. A. at Zeitoun, Egypt, during the World War, to which reference is made in the Foreword. Moving quietly among the soldiers day by day, his strength and poise, begotten in his own prayer life, drew men to him. There was no doubt that he was a man of prayer. Nor was there any doubt that his supreme purpose was to lead these men to the Christ. His book is just the natural, spontaneous revelation of his own heart and mind. All through it are arresting, challenging and helpful sentences.

S. J. L. C.

CHRIST AND THE FINE ARTS. *By Cynthia Pearl Maus.* Harper & Brothers, New York and London. 764 pages. $3.95. In this anthology of fine arts, centering in the life of Christ, Miss Maus has made a unique contribution to the literature of religious education. Her twenty years of service with youth, together with a sensitiveness to beauty and a sincere love for the Creator of Beauty, provide a rich background for this special study. The author's thesis is that certain aspects of truth are more clearly

apprehended as we see them through the eyes of the artist, who "portrays the ideal against the background of the real." Following the Introduction are four brief and illuminating articles on the art forms used in this book, designed to bring about an appreciation and an effective use of art in religion. The materials, which include 70 stories, 117 hymn interpretations, 240 poems, and 90 art reproductions, present a comprehensive life of Christ, under the following divisions: The Nativity and Childhood of Jesus; The Youth of Jesus; Jesus, The Man; Jesus, The Crucified; Christ Alive Forevermore; Jesus Is Here. Excellent indexes and detailed tables of contents facilitate its use in program-planning. The thoughtful and suggestive picture interpretations constitute the best feature of the book; the inclusion of certain questionable hymns as "great art," its weakest. Such a book has been needed, and now that it is available it will rapidly become one of the "indispensables" for every person or group concerned with making Jesus real to youth. J. N. T.

Songs of Praise for America. *Edited by Louis E. Daniels.* Oxford University Press, New York. 272 pages. $1.00. This hymnal is an abbreviated edition of the British "Songs of Praise," published in 1925 and again in an enlarged edition in 1931, by the Oxford University Press, London. "Songs of Praise" is a collection of hymns, intended to be national in character, "in the sense of including a full expression of that faith which is common to the English-speaking peoples today, both in the British commonwealth and in the United States." The success of the book is attested by the fact that eleven books have since been published, selected from or based on "Songs of Praise." It is a hymnal of the first rank, conceived and executed on the highest plane of spiritual and artistic considerations. The names of its editors are a guarantee of its quality: Words, Percy Dearmer; Music, Ralph Vaughan Williams and Martin Shaw. "Songs of Praise for America" makes available in an attractive and inexpensive form a selection of hymnic material not yet included in our American hymnals. It is a supplementary book for choirmasters and students of hymnology rather than a comprehensive book for congregational use. Ministers and music leaders who wish to keep alert to changing trends in hymnody will find this a valuable guide, as well as a source of much beautiful fresh material. J. N. T.

Studies in Hymnology. *By Mrs. Crosby Adams.* Cokesbury Press, Nashville, Tenn. 96 pages. $1.00. Judged on the basis of its aim, as stated by the author and the publisher, this book may be said to miss the mark. Judged on the basis of actual content, the book makes a distinct contribution. Mrs. Adams' purpose, as indicated in the Preface and in the Review Questions, was to produce a book on hymnology, primarily for use by study and discussion groups. Her result is a book which might better be called "Miscellaneous Thoughts on Church Music." The "studies" are in the nature of meditations rather than orderly outlines for students.

Herein lies the chief value of the book—that it is rich in personal reminiscences from a life that has long been identified with church music. It is hymnology (or more accurately, sacred music) through the experiences of the author—her family and friends and activities, her "understanding and insight"—rather than an objective treatment of the subject. While the book is not to be recommended as a text for classes in hymnology, it can well supplement such a text by furnishing illustrative material and inspiration. It is also a pleasant and helpful gift book. Except for the addition of one chapter, and scattered paragraphs amounting to about five pages, the material in this book is identical with that published under the same title in 1929 by the Onward Press of Richmond. This new edition, however, is in a more attractive and durable form. J. N. T.

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## INFORMATION REQUESTED.

"The Religious Thought of the Rev. Dr. James Henley Thornwell" is the subject of a research project now being carried forward in the Graduate School of Duke University. The workers have access to the usual standard works by Dr. Thornwell but would like to have such items as manuscript letters, articles or other writings by Dr. Thornwell, references to him in contemporary session, presbytery or synod minutes or in letters, diaries, journals or periodicals written by his contemporaries. Any such assistance will be gratefully received by Rev. Paul Leslie Garber, Duke University, Durham, N. C.

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# UNION SEMINARY REVIEW

Vol. L. JANUARY, 1939. No. 2

## OUR JUBILEE YEAR— AND A WORD OF APPRECIATION.

By the Editor.

The Union Seminary Review, founded as The Union Seminary Magazine, reaches in this number the half-way point in its fiftieth year of continuous publication—something of a record among theological journals of the land. Its originator, back in 1889, was Dr. Walter W. Moore, the distinguished young Professor of Hebrew in Union Seminary. *The Life and Letters of Walter W. Moore,* due to come from the press in a few weeks, gives this story of its founding and of Dr. Moore's part in it:

"He had already been a contributor to other periodicals, but he felt that Union Seminary should have its own and took steps to make the conviction a reality. * * * But he wished the project to be a co-operative one between Faculty and students, and so before the session of 1888-9 had closed, he called to his side young Frank McFaden, a member of the Senior class, to be his helper in the enterprise. Writing to Dr. McFaden, pastor of the First Presbyterian Church, Richmond, many years later, Dr. Moore says: 'As you and I were the original conspirators who inflicted The Magazine on the Seminary and the Church, you seem to be the fittest person to be my confidant about this matter.' The Magazine made its bow to the public as a quarterly with the issue of October-November, 1889. Dr. Moore wrote the Salutatory, which outlined the purposes and policies of the new publication, conducted the department of Criticisms and Reviews and furnished a sermon on 'Christ's Ascension Charge to the Church.' Dr. A. T. Pierson and Dr. Thomas E. Peck contributed articles, and Dr. Robert L. Dabney a poem on 'Annihilation.' Dr. Moore

had written Dr. E. O. Guerrant for an account of his evangelistic work in the Kentucky mountains. Dr. Guerrant responded in characteristic fashion:

Wilmore, Ky.
30 Sept., '89,

Dear Dr. Moore,

* * * You know, I let brethren with more learning & (maybe) more leisure *write* the Gospel while I try to *preach* it. * * *

Your obliged, humble servant,
Edwd. O. Guerrant.

But, none the less, he furnished a breezy article—on 'Bear Creek.' * * *

"Dr. Moore was not only the originator of THE MAGAZINE. He was its guiding genius and its most valued contributor through many years. His brilliant archaeological articles on such suggestive titles as 'Fresh Light for Bible Students,' 'Daybreak on the Nile,' 'Otherworldliness in Ancient Egypt,' 'Facts versus Fancies,' 'Echoes of Bible History' and 'The Resurrection of Assyria,' his keen and comprehensive reviews of books in his field and his graphic portrayals of men closely identified with the life of the Seminary gave THE MAGAZINE and its successor, THE UNION SEMINARY REVIEW, a secure place and a wide service among the religious publications of the day."

It seems therefore most fitting that we should mark the semicentennial of the founding of this quarterly by the presentation of certain productions from the pen of its founder. We are pleased to present the first of these productions in this number of the REVIEW.

# THE CHAINED AMBASSADOR.

(Ephesians 6:20: "An ambassador in bonds.")

By the Rev. Walter W. Moore, D. D., LL. D.,
*Late President of Union Theological Seminary,*
*Richmond, Va.*

The word "bonds" occurs frequently in the letters and speeches of the apostle Paul. Over and over he refers to his chains and his imprisonments. Long before he wrote this letter from Rome to the Ephesians, he had said to the Ephesian elders at Miletus, where he touched on his voyage to Jerusalem, that he knew not the things that should befall him there save that the Holy Spirit witnessed in every city saying that bonds and afflictions awaited him. When he got as far as the port of Caesarea on that journey, his own forecast was confirmed by explicit prophecy. A certain prophet named Agabus took Paul's girdle and bound his own hands, and feet, and said, thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. These anticipations and predictions were speedily fulfilled. Assaulted by the Jewish mob in the Temple Court at Jerusalem and rescued from their clutches by the Roman garrison, which rushed down from the neighboring castle of Antonia, he was straightway bound with two chains. Shortly afterwards he was taken back to the seaport of Caesarea where he was kept a prisoner for two years, and when Felix was superseded as governor by Festus, we read that he "left Paul in bonds." When King Agrippa came down to visit Festus there, and Paul made his defense before him, winding up with that personal question, "King Agrippa, believest thou the prophets?" and Agrippa answered, "With but little persuasion thou wouldst fain make me a Christian," Paul's reply was: "I would to God that, whether with little or with much, not only thou, but also all that hear me this day, should become such as I am, except these bonds"—lifting his manacled hands. During the next six months he was a prisoner on the slow and broken winter voyage to Rome, then two years a prisoner there. So that from the day of his arrest at Jerusalem till the day of his release

by the decision of Nero at Rome, he was about five years a prisoner. What a large place bonds had in the life of this man! Bonds, bonds, bonds. Bonds at Jerusalem. Bonds at Caesarea. Bonds on the ships. Bonds at Rome.

In the letters that he wrote to the churches in Asia during his imprisonment at Rome he refers repeatedly to his bonds. In the opening of his epistle to the Philippians, for instance, he mentions his bonds not less than four times in the very first chapter. At the close of his letter to the Colossians, which was written also from Rome, there is a specially touching reference to his bonds. Like many busy men of our time the apostle wrote his letters by means of an amaneunsis or secretary. This secretary would write down the words dictated by the apostle, and then by way of conclusion and authentication of the letter, Paul himself would take the pen and write a few words in his own large, bold, well-known hand. In these concluding words he usually sent a salutation, pronounced a benediction on his readers, and signed his name. So the words that he wrote at the close of his epistle to the Colossians are these: "The salutation by the hand of me, Paul. Remember my bonds. Grace be with you. Amen." "Remember my bonds"—there is pathos in those words. The chain by which his right arm was fastened to the left arm "of the soldier that kept him" impeded the movement of his wrist, so that he could not write with his usual freedom and ease. Hence, as he takes the pen from his secretary to attach his autograph, he delicately apologizes to his readers for the irregularity and uncouthness of his signature by adding this clause—"Remember my bonds." In these prison epistles there are various other references to his bonds, but the most striking of them all, I think, is the one in our text where he speaks of himself as "an ambassador in bonds," because it brings before us pointedly the relation of his bonds to his life work, and raises for us the whole great question of the meaning of the limitations of life.

I. First of all let us face fully the apparent irony of providence in the situation in which the apostle was placed. Here was a man who had been specially appointed to a work that called for constant freedom of movement—the work of a missionary, the

work of carrying the gospel to the Gentiles. When our Lord had finished His redemptive work and had given the Church her ecumenical commission, there emerged the need of a man of extraordinary qualifications to carry out the expansion thus authorized. Not one of the original college of apostles had risen to the full conception of a universal religion and not one of them had the requisite combination of civil, social and dialectic advantages for the work involved in such a conception. Hence the demand for another and greater, one who should be not the apostle of a nation but the apostle of the nations, one who "like a spiritual Atlas should bear the pagan world upon his shoudlers"—a man of imperial intellect, of cosmopolitan training, of world-wide vision. God answered that demand in Saul of Tarsus. "A Hebrew of the Hebrews, yet at the same time a native Hellenist and a Roman citizen, he combined in himself," as Dr. Schaff has said, "the *three* great nationalities of the ancient world, and was endowed with all the natural qualifications for a universal apostleship." At the time of his conversion the Lord said of him "he is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel." A little later at Jerusalem the Lord said to him, "Depart, for I will send thee far hence unto the Gentiles." His world-wide commission, therefore, was unmistakable. And the discharge of that commission became the passion of his life. Through three great missionary journeys we follow his eager footsteps as he hurries along the shores of the Mediterranean, pushing far inland here and there to the Asiatic and European towns and villages, carrying the gospel to remote parts of western Asia, Macedonia and Greece. We note his quenchless enthusiasm, his tireless energy, his abounding labors, his enlarging plans—and then suddenly he is pulled up short at the period of his maximum efficiency and his most fruitful ministry, his career is suddenly checked by his arrest at Jerusalem, with many of his most cherished hopes still unfulfilled. One of these was the hope of preaching the gospel *at Rome*. For years his heart had been set on that. Rome was the strategic point of supreme importance. It was the fountain-head of influence for the known world. In that center he would proclaim his gospel. From that center he would carry his message to the most distant provinces. Already while at Ephesus

on his third missionary tour, as Luke informs us, Paul purposed in spirit, when he had passed through Macedonia and Achaia to go to Jerusalem, saying, "After I have been there, I must also see Rome." From Corinth he had written the greatest of his epistles to the Christians at Rome, and in the opening of that epistle, he says to them, "As much as in me is, I am ready to preach the gospel to you that are at Rome also"; he tells them how earnestly he had longed to do this before but had been prevented from going; he tells them that he had prayed that the way might be opened for him, and his great desire be granted. God sometimes answers our prayers in very strange ways. This prayer of Paul's was answered but not at all in the way he expected. He came to Rome, but he came in bonds. He had hoped to enter the imperial city foot-loose and free to move in any direction with his message. He did enter it in chains—"an ambassador in bonds." Is this the irony of Providence? It is of the very essence of an ambassador's function that he be free to move. Of all futile things a *chained* ambassador seems the most futile. Can he be an ambassador who is tied down to one spot? What is the use of an ambassador who cannot travel? An ambassador—in bonds! This is a staggering paradox. It looks like a point-blank contradiction. Surely this cannot be. There must, therefore, be some way of explaining this apparent irony. There must be some way of reconciling these seeming contradictions.

II. Let us note then, in the second place, that the irony of which we have spoken is *only* apparent. When we read the apostle's statement more carefully, we see that he regards his bonds not as defeating his work as an ambassador but as merely diverting it to other channels. In the passage before us he is asking a share in the prayers of the Ephesians. Pray, he says, "for all the saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." So his imprisonment is not to stop his preaching. *He* is bound but his gospel is not. So far from preventing his usefulness, his bonds actually advanced his work. He says this himself, and says it emphatically in writ-

ing to the Philippians: "I would have you understand, brethren, that the things which happened unto me have really tended to the progress of the gospel; so that my bonds for Christ are manifest in all the Praetorian guard." The Roman soldier to whom he was chained was changed every four hours, so that to every member of the Praetorian guard in turn he had an opportunity of talking about Christ as the Saviour of sinners. Thus he became instrumental in the conversion of many Roman soldiers so that to the Philippians he writes: "All the saints salute you, chiefly they that are of Caesar's household." He was leavening the army and the court with the gospel. Could he ever have reached those Roman soldiers if he had not been their prisoner?

Moreover, we are told in the Acts that prisoner though he was, he dwelt two years in his own hired house and received all that came unto him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all confidence, no one hindering him. One of these to whom he preached was the runaway slave Onesimus, "whom", he says, "I have begotten in my bonds." So that, through this ambassador in bonds, the King's message came to high and low alike, from members of Caesar's household and the Praetorian guard down to the slave who had stolen his master's money and run away from his service. This is what he means when he says that the things which had happened unto him had "fallen out to the furtherance of the gospel; so that my bonds in Christ are manifest in all the barracks and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." The example of the chained ambassador had inspired other preachers as the example of a free ambassador could never have done. So that in every way his bonds had been not a hindrance but a help. Do you get this? Caesar's household, the Praetorian guard, runaway slaves, the companies of Jews and the companies of Gentiles who frequented his house for two whole years, the "many" preachers who waxed confident by his bonds—such are some of the large results of that prison ministry. Could he have possibly accomplished more had he been free?

Nor is that all. The greatest and most far-reaching results of his imprisonment are yet to be mentioned. It was while he was

"an ambassador in bonds" that he wrote those immortal prison epistles—the epistle to the Colossians, with its lofty demonstration of the sole headship and mediatorship of Christ, and the epistle to the Ephesians with its wonderful delineation of the unity and universality of the Church, and the epistle to the Philippians with its exquisite portrait of the ideal Christian, and the epistle to Philemon with its matchless exhibition of Christian brotherhood—those priceless letters which have been veritable rivers of life through all the ages since. Suppose Paul had been free during those two years, would not his days have been crowded with administrative duties, and would he ever have had the leisure to write those great epistles? Did not the Lord put him in bonds in order that through these letters he might do the larger work? Was he not "laid aside from personal activity for a time, in order that, through his letters, he might work for all time?" His bonds, therefore, were not a hindrance but a help to his work.

It is not a single instance. The Christian Church is rich in prison literature. It was during his imprisonment at Florence that Savonarola wrote his commentaries on the thirty-first and fifty-first psalms. It was during his confinement in the Wartburg that Luther wrote his inimitable translation of the New Testament into German. It was during his imprisonment in the Bastille that De Sacy translated the Old Testament into French. It was during his imprisonment in Bedford jail that John Bunyan wrote the Pilgrim's Progress. It was during his imprisonment in Burma that Judson wrote his beautiful paraphrase of the Lord's Prayer, "Our Father God who art in Heaven." Ambassadors in bonds have blessed the world not less richly than ambassadors at large.

III. Let us now widen our view. There are many other kinds of bonds besides literal chains and imprisonment. In the ordinary working of Providence thousands of people are subjected to various limitations which at first view seem to place grievous checks on their usefulness but which in reality are challenges to their determination and spurs to more strenuous effort and which in the end do not reduce their usefulness but enlarge it—physical defects, for instance, such as lameness, blindness, deafness ,and ill-health. People who are fettered by lameness will do well to remember that

Epictetus was lame, and so were Shakespeare (Sonnets XXXVII., LXXXIX.), and Sir Walter Scott, and Lord Kelvin, the great scientist. All these triumphed over this handicap in the race of life and indeed achieved larger results because of the handicap than they would have done without it. Beethoven was deaf—the great composer—of whom it was said that

> "Though so deaf he could not hear the thunder for a token,
> He made the music of his soul the grandest ever spoken."

Demosthenes was born with a faulty utterance and a hollow chest, but he determined to overcome his hindrance, and, seeking a remote and secluded place, he exercised his voice and body until the weakness of both had been overcome—and made himself the greatest orator of all the ages. Blindness—what a paralyzing bond that seems to be!—but was it not the blind Homer who wrote the Iliad? Was it not the blind Milton who wrote Paradise Lost? Was it not the blind Huber who taught the world more about bees than it had ever known before? Was it not the blind Henry Fawcett who became a member of Parliament and Post Master General of Great Britain and author of a standard work on Political Economy? Was it not the blind George Matheson who wrote that exquisite hymn, "O Love that will not let me go"? Is it not the blind and deaf and dumb Helen Keller who has come to be recognized as the most remarkable woman of the present age? History is full of such instances. Alexander the Great was a hunchback; Julius Caesar, Peter the Great and Napoleon Bonaparte were epileptics; William the Third was a consumptive—"an asthmatic skeleton" as Macaulay styled him; the apostle Paul was little and frail—"an ugly little Jew," Renan calls him; "a poor withered manikin" says Luther, "like our Philip." Yet see what these men accomplished. Of John Knox one who knew him said, "I know not if ever God placed in a fraile, weake little bodie a more godlie and greater spirit." What language can set forth the world's debt to its invalids—Bernard of Clairvaux, an invalid, ruling Europe from his cell; John Calvin, an invalid, the father of modern democracy; Richard Baxter, an invalid, with one hundred and sixty-eight evangelical volumes to his credit; Dr. Kane,

an invalid, exploring the arctics in defiance of heart disease and rheumatism.

"All noble things," says the Greek proverb, "are difficult"—"and it seems as though some obstacle were a necessary condition of achievement. Hard wrestling brings out the best that is in us; our handicaps are our incentives."

IV. But we should fall far short of the apostle's teaching if we saw in the handicaps of *God's people* difficulties of a merely natural sort which we were to surmount in the Stoic spirit only, steeling our hearts to endurance, and defying our limitations and overcoming them by sheer determination and force of will. What he wants us to understand is that the limitations of life have a peculiar and precious use in the economy of grace. If we recognize our limitations as the will of God and submit to them not doggedly and bitterly but gently, lovingly and believingly, then they serve blessed ends for which He has ordained them. "They soften our hearts; they deepen our sympathy; they sweeten the atmosphere of our lives; they render us more pitiful, more patient of wrong, more appreciative of kindness; in proportion as they cut us off from external enjoyments they make us take account of the resources which lie within" (Dr. Smith). The golden secret of peace, contentment and enlargement is to make friends of our infirmities. "If we fight them they are very masterful. If we accept them they have a strange way of leading us to surprises of compensation which the Lord has hid in his marvelous mines" (Jowett.) The apostle Paul had a thorn in the flesh. No, let us put it the way he put it: "there *was given to me* a thorn in the flesh." Thrice he besought the Lord that it might depart from him. But the Lord said, "My grace is sufficient for thee, for my power is fulfilled in weakness." "Accepted sorrow sweetens everything, for the surrendered will becomes the channel of grace" (Jowett). So Paul adds—"most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul was in bonds, but he knew who it was that had put him in bonds. He calls himself "the prisoner of the Lord," not the prisoner of Nero. It was the Lord who had laid these limitations on him, and he came to see clearly that the Lord had a great

and gracious purpose in them. The important thing is for *us* to see that, in regard to the limitations laid on us. "We all have our bonds. There is not one of us who does not feel himself fettered somehow or somewhere, so that he cannot quite accomplish all that he desires to do." The business man who may have ambitions in some other direction is bound to his office. The professional man, conscious perhaps of literary talent and craving opportunity for authorship, is tied down by his engagements. The invalid longing for a life of activity is bound to his bed by weakness. The poor man is hampered by his poverty and hindered from doing the things he feels himself fitted to do. The mother is kept by family cares from entering upon what sometimes look like larger spheres of usefulness. The strong and capable members of a household are limited in their activities by their duty to afflicted and dependent members. Thus each of us has his bonds. Let us make no mistake about them. It is the Lord who has laid them on us, and it is in them and through them that we can achieve our own finest spiritual growth and do our best and largest work for God. It is not wrong to pray to be released from our bonds. That is what Paul did about his thorn. And sometimes we *are* released when God sees that the bonds have served their purpose. But if not then let us wear them without fretting. Let us only bear in mind steadily that while these limitations often *seem* to disappoint our dearest hopes, and frustrate our most cherished plans, and cripple our most important work, God has made it clear that His *real* purpose in imposing such limitations is not the narrowing of influence but the widening of it, not the restriction of usefulness but the enlargement of it, not the disappointment of our best aspirations but the fulfillment of them, not impotence and uselessness but a vastly increased depth of character and fruitfulness of work. Let us therefore wear our chain, whatever it may be, bravely and cheerfully, assured that our bonds are but guarantees of a wide freedom yet to be, which is impossible of attainment without them, and that our limitations are the indispensable conditions of larger and richer spiritual life and service.

## A STATEMENT.

In my article on "Dispensationalism and the Covenant of Grace" in the July, 1938, UNION SEMINARY REVIEW, I included Columbia Bible College among the institutions that taught "dispensationally-colored premillennialism." Dr. Robert C. McQuilkin, president of Columbia Bible College, writes me that although they teach pre-millennialism they oppose the form of dispensational teaching discussed in the REVIEW article which leads to the logical conclusion that some men in some dispensations have been saved by works.

Dr. McQuilkin writes that the teachings of the Bible College "are not colored at any point by the dispensational doctrines you discuss. As you yourself suggest, all Christians believe in dispensations in one way or another. The crux of the matter comes in not recognizing that God's plan of salvation by grace through faith runs through all the dispensations and that the requirements of God's moral law are unchanged in all dispensations. We greatly deplore the dispensational teaching that leads to such conclusions as that the Lord's prayer is not to be used by Christians, or that the Sermon on the Mount is not primarily for Christians, or that the great commission is Jewish and not for this present age, or that God's law is not a rule of life for Christians."

JAMES E. BEAR.

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## REASONS FOR THE REVISION OF THE PRESBYTERIAN STANDARDS.

BY THE REV. THOMAS W. CURRIE, D. D., LL. D.,
*President of The Austin Presbyterian Theological Seminary, Austin, Texas.*

The Westminster Standards were produced at the request of the State. They were written to serve the people of England, Wales, Ireland and Scotland. The State desired from what it esteemed capable men a clear-cut interpretation of the Christian Religion. This desire arose not from an academic interest but

from a practical interest. The State was confident that the Christian Religion had a contribution to make to the character of men which was indispensable to the well-being of Society.

It was the confident conviction of Protestant people that they were rediscovering and restating the processes by which men come into a relation to God through faith in Jesus Christ which remade them into creative personalities capable of cooperating with Him in building the ideal Society.

The "Westminster Divines" not only presented a document which expressed the doctrines of the Christian religion, they also suggested a system of Church Government and a program of Church discipline which quickly expanded into the form of church government and a book of discipline and a directory of worship in the hands of the Scotch Church.

A most interesting and exhaustive study of "The Printing of the Westminster Confession" is to be found in *The Presbyterian and Reformed Review* by Dr. Benjamin B. Warfield, volumes XII and XIII, October, 1901, January, 1902, July, 1902, and October, 1902.

In any study of the reasons for the revision of the Standards of the Presbyterian Church, it is necessary to take into consideration the almost three hundred years which have elapsed since their first printing.

The Scotch found no objection to the formularies. This is evidenced by the fact that they were presented to the General Assembly in Scotland and adopted and printed before the document was officially published by order of Parliament at London. The independent group, so strong in the Long Parliament, objected to the portions dealing with the idea of an intolerant establishment. Dr. Warfield remarks: "Not till midsummer of 1648, therefore (June 27 at the earliest), was the Confession, under this new title (Articles of Christian Religion) and with certain alterations of text, consisting chiefly in the omission of Chapters XXX and XXXI and parts of Chapters XX and XXIV with some less important changes in Chapter XXIII, published by the Authority of Parliament." This first publication by order of Parliament was brought out in June, 1648.

In the meantime, Dr. Warfield tells us, "the complete Confes-

sion without proof texts was carried up to Scotland by Baillie, who left London probably in the last week of December, 1646 (before the 2nd of January, 1647); and was presented to the General Assembly's Commission at their January meeting (January 21). The third issue—the complete Confession with proofs—had found its way to Scotland before the meeting of the General Assembly, which convened August 4, 1647. Probably it was brought up by Gillespie, who took his leave of the Westminster Assembly on July 16. At the third session of this General Assembly a committee was appointed for examining the Confession of Faith, Rouse's Paraphrase, Catechisms, etc., to receive any scruples and objections and to report; and an invitation was given to all that had objections to anything in the Confession to repair to the Committee; while at the fifth session (August 9) there was passed an act for printing 300 copies of the Advise of the Assembly of Divines in England, concerning a Confession of Faith, for the use of the members of the Assembly. This volume, also a small quarto, was accordingly printed by the King's printer, Evan Tyler, with the same title as before—The Humble Advise of the Assembly of Divines . . . concerning a Confession of Faith, etc., and bearing the order of the General Assembly of the Church of Scotland providing for the printing of three hundred copies and no more. It must have appeared during the sessions of the General Assembly, at the twenty-third session of which, August 27, 1647, an act of approbation of the Confession was passed."

Thus we note that the earliest demand for change in the Confession of Faith as prepared by the Westminster Divines came from the English Parliament itself in deference to the influence of the Independents. Dr. Warfield remarks: "The edition of the Confession published by Parliament at the end of June, 1648, under the title of Articles of Christian Religion, approved and passed by both Houses of Parliament, after advice had with the Assembly of Divines by Authority of Parliament sitting at Westminster—the only edition of the Confession published by Authority of the State—is in effect the Independent recension of the Confession."

In 1658 the Independents met at the Savoy to frame for themselves a Declaration of Faith. This document was built upon the edition of the Confession adopted in 1648 by the English Parlia-

ment. Again we quote Dr. Warfield: "They introduced many minor variations in phraseology, recast a whole chapter—that on Repentance—and indeed inserted a whole new chapter on the Gospel; and here and there they sharpened or heightened the expression of the doctrines taught in the Document. But only in the two points of church government and discipline and of toleration did they modify greatly its teaching."

This modified Confession was brought to the New World and found ready acceptance in New England. It was adopted by the Massachusetts Churches in 1680 and by the Connecticut Churches in 1708. Regarding each colony Dr. Warfield reminds us: "It is interesting to observe, however, that the American Congregationalists in adopting the Savoy recension resiled from its introduction into the document of the principle of toleration, thus bidding us to take note that its introduction by the English Independents was rather incident to their position than a settled principle of Independent belief."

The English Baptists, being both Calvinists and Congregationalists, found in the Savoy revision of the Confession made by the Independents a document suited to their needs. These people published a modification of their own in 1677. They interpolated into the document especially their views of baptism. In 1742 this English Baptist Confession became the standard expression of faith for the American Baptists and has since that date remained as the basic creedal expression for this great group of Christians on this side of the Atlantic and in the mission fields where these churches function.

Thus we see that two great groups of Calvinists, the Congregationalists and the Baptists, did not hesitate to revise the Confession prepared by the Westminster Divines. This process began even before the document left the hands of the English Parliament.

The Church in Scotland, as we have already noted, accepted the Confession as it came from the hands of the Westminster Divines. Naturally when the Presbyterian Church in America began to take form under the leadership of men like Francis Mackemie, the Church looked to Scotland and Ireland for the constitution of the new organization. In 1683 Francis Mackemie was

sent as a missionary to the American Colonies from the north of Ireland. The first presbytery in the new country was organized in Philadelphia in 1705. By 1716 there had developed three presbyteries, and it seemed wise to erect a Synod. This added court of the American Church became a reality in this same year, 1716. Thirteen years later, in 1729, this Synod passed "The Adoptive Act" by which the Westminster Confession was taken as regards "all the essential and necessary articles" as the Standard of Doctrine and Polity for the American Church. Following the Revolutionary War, the General Assembly of the Presbyterian Church was organized in 1789. At this time the Constitution of the National Church was framed. The Westminster creeds were adopted, with a few alterations, almost exclusively on matters having to do with the relation of Church and State and the matter of religious toleration. Dr. Warfield remarks: "The fact is that in the Seventeenth Century toleration was rather a sentiment of the oppressed than a reasoned principle of Christian Ethics: while unrestricted religious liberty had scarcely risen on the horizon of men's thoughts. Whatever was done toward freeing the Westminster Confession from intolerant principles in that age was therefore fitful and unstable, and rather a measure of self-protection than a consistent enunciation of a thoroughly grasped fundamental principle. Thus it happened that the American Presbyterians were the first to prepare modifications of the Westminster Confession which turned on the precise point of the duty of universal toleration, or rather of the fundamental right of unrestricted religious liberty. The first of these modifications in the interests of the principle of religious freedom and the equality of all forms of religious faith before the law, was made by the Presbyterian Church in the United States of America in 1788. The Associate-Reformed Church followed the same pathway in 1799; and the United Presbyterian Church has continued this testimony in its own way ever since its formation in 1858. Thus it has come about that practically the whole body of American Presbyterians has cleansed the Westminster Confession from every phrase which could by any form of interpretation be made to favor intolerance and has substituted the broadest assertion of religious liberty."

Following are the changes which have been made in the Con-

fession by the Presbyterian Church in the United States of America:

1. Chapter XX, Section IV, reading: "and because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; they may lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the civil magistrate," has been amended in 1788 to read: "And because the powers which God hath ordained, and the liberty which Christ hath purchased, and not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature; or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either, in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; they may lawfully be called to account, and proceeded against by the censures of the Church."

2. Chapter XXIII, Section III, reading: "The Civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies

be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God," has been amended in 1788 to read: "Civil magistrates may not assume to themselves the administration of the Word and Sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance."

3. Chapter XXXI, Sections I and II reading: "For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils." "As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with about matters of religion; so if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies.

"III. It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the publick wor-

ship of God, and government of his Church, to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word," has been amended in 1788 to read, "For the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the Church."

4. Chapter XXIV, Section IV, reading: "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own," has been amended in 1886 to read, "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife."

5. Chapter III, reading: "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. . . . The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation, to all

that sincerely obey the Gospel," has been amended by adding the "Declaratory Statement": "While the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows:

"First, With reference to Chapter III of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin."

6. Chapter X, Section III, reading: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word:" has been amended by adding the "Declaratory Statement". The Declaratory Statement covering this amendment reads:

"Second, With reference to Chapter X, Section III, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases."

7. Chapter XVI, Section VII, reading: "Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the word nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God:" has been amended in 1903 to read: "Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful and displeasing unto God; yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to His Word; nor to a right end, the glory of God; they come short of what God requires, and do not make any man meet to receive the grace of God."

8. Chapter XXII, Section III, reading: "Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority;" has been amended in 1903 to read: "Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform."

9. Chapter XXV, Section VI, reading: "There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God;" has been amended in 1903 to read: "The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and

the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

10. In 1903 the Presbyterian Church in the United States of America amended the Confession by adding Chapters XXXIV and XXXV, the one on "The Holy Spirit" and the other on "The Love of God and Missions." These two chapters are preceded by the statement: "Preamble Chapters XXXIV, XXXV, Whereas, It is desirable to express more fully the doctrine of the Church concerning the Holy Spirit, Missions, and the love of God for all men, the following Chapters are added to the Confession of Faith": This preamble is followed by Chapter XXXIV on The Holy Spirit: I. The Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshiped throughout all ages.

"II. He is the Lord and Giver of life, everywhere present in nature, and is the source of all good thoughts, pure desires, and holy counsels in men. By Him the Prophets were moved to speak the Word of God, and all writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the Gospel is especially committed to Him. He prepares the way for it, accompanies it with His persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit.

"III. The Holy Spirit, whom the Father is ever willing to give to all who ask Him, is the only efficient agent in the application of redemption. He convicts men of sin, moves them to repentance, regenerates them by His grace, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption.

"IV. By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the Head, are thus united one to another in the Church, which is His body. He calls and anoints

ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word, and to the ordinances of the Gospel. By Him the Church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God." And Chapter XXXV on the Love of God and Missions:

"I. God, in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation, sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the Gospel.

"II. In the Gospel God declares His love for the world and His desire that all men should be saved, reveals fully and clearly the only way of salvation; promises eternal life to all who truly repent and believe in Christ; invites and commands all to embrace the offered mercy; and by His Spirit accompanying the Word pleads with men to accept His gracious invitation.

"III. It is the duty and privilege of every one who hears the Gospel immediately to accept its merciful provisions: and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault.

"IV. Since there is no other way of salvation than that revealed in the Gospel, and since in the divinely established and ordinary method of grace faith cometh by hearing the Word of God, Christ hath commissioned His Church to go into all the world and to make disciples of all nations. All believers are, therefore, under obligation to sustain the ordinances of religion where they are already established, and to contribute by their prayers, gifts, and personal efforts, to the extension of the kingdom of Christ throughout the whole earth."

The Presbyterian Church in the United States, prior to 1861, was a part of the Presbyterian Church in the United States of America and of course participated in accepting the changes in the Confession made in 1788. This Church also shared with the Presbyterian Church in the United States of America the sentiment for changing Chapter XXIV, Section IV. This change was made in 1886 by the one and in 1887 by the other. (See Minutes

of the General Assembly, Presbyterian Church in the United States for 1886, pp. 48 and 49).

The present Stated Clerk of the Presbyterian Church in the United States, the Rev. E. C. Scott, D. D., writes: "Beginning about 1902 and continuing for seven or eight years, efforts were made to change the wording of the paragraph relating to 'Elect Infants.' (See Chapter X, Section III). These efforts were without success." In the Minutes of the General Assembly of the Presbyterian Church in the United States for 1912, page 26, the Committee on Bills and Overtures answered in the negative an overture from the Presbytery of Panhandle asking for a committee of fifteen to write a new Confession of Faith. Following this answer as printed in the record is the following statement: "But the following resolution was adopted: That an Ad Interim Committee of fifteen, eight of whom shall be ministers and seven elders, be appointed by the Moderator to prepare a brief popular statement of the belief of our Church." (See Minutes of General Assembly, 1912, page 26). This committee made its report in 1913. It was passed by the General Assembly to a "Select Committee" and this group made the following report which was adopted as a whole and is as follows: "We recommend to the General Assembly that the Brief Statement of Belief submitted by the Ad Interim Committee be approved by this Assembly, as amended by this Committee, for general information and distribution as a tract, and that it be ordered published by our Executive Committee of Publication, with the explanatory note of the Ad Interim Committee."

In 1931, in answer to an overture from East Hanover Presbytery, the General Assembly took the following action: "That Overture No. 90 from East Hanover Presbytery asking that the 'Brief Statement' drawn from our Standards be bound in our Confession of Faith and Catechism, be answered in the affirmative with the direction that the Explanatory Note ordered by the General Assembly at the time of its adoption be published with the Statement." (See Minutes of the General Assembly, 1931, p. 64).

In the Minutes of the General Assembly for 1938, this "Brief Statement" was sent down to the presbyteries asking that they give their "advice and consent" looking to the adoption of this

document as a part of the Constitution of the Church. (See Minutes of the General Assembly 1938, Page 136). At the May meeting of the General Assembly in 1939, the decision will be had touching whether or no this "Brief Statement" prepared by order of the General Assembly in 1912 will become a part of the Standards of the Church.

To the General Assembly of this same branch of the Presbyterian Church, there came five overtures in 1935 asking for revisions and changes in the Constitution of the Church. On pages 43 and 44 of the Minutes of 1935 there is an action creating an Ad Interim Committee to study proposed changes in "the Confession of Faith and Shorter Catechism." That action is as follows: "That Overture No. 8, from the Presbytery of Western Texas, asking the Assembly to amend the Confession of Faith by making changes in Chapters XVI, XXIV, XXIX, and XXXIII, and adding Chapters on the Holy Spirit, and on the Love of God and Missions; Overture No. 9, from the Presbytery of Memphis, asking the Assembly to appoint an Ad Interim Committee on Revision of the Confession of Faith; Overture No. 10, from the Synod of South Carolina, asking the Assembly to appoint an Ad Interim Committee to make a thorough study of the teaching of the Scriptures and of the Confession of Faith concerning the Holy Spirit; Overture No. 11, from the Presbytery of West Hanover, asking that the Assembly, in view of the present wide unrest, do not approve the proposal to make changes in our Confession of Faith; and Overture No. 12, from the Presbytery of Memphis, asking the Assembly to amend the Answer to the Fourth Question of the Shorter Catechism by adding it to the one word, "love," be answered by the appointment of an Ad Interim Committee of the General Assembly to whom the whole matter shall be referred, said committee to consist of the professors of Systematic Theology in our own Theological Seminaries, with our present Moderator, Dr. Henry H. Sweets, who shall be the Chairman." This Committee made its report to the 1936 General Assembly asking for more time in which to do its work. Following is the statement made at this meeting: "Report of Ad Interim Committee on Proposed Changes in the Confession of Faith and Shorter Catechism: The Ad Interim Committee 'to study the proposed changes in the

Confession of Faith and Shorter Catechism, consisting of the professors of Systematic Theology in our own Theological Seminaries, with our present Moderator, Dr. Henry H. Sweets, who shall be the Chairman,' respectfully report that during the year they have made a very careful and specific study, fully discussed the problems in a meeting of two days, and have made great progress in developing a report, but find it impossible to complete the task in a satisfactory way before the meeting of the 1936 General Assembly. We therefore suggest that the study be continued and that this Committee continue the work and report to the General Assembly in 1937. We are fully persuaded that there are some changes that should be made. These must be carried through, in a unified way, however, in the Confession and both the Shorter and Longer Catechisms.

Signed: HENRY H. SWEETS, Chairman;
GEORGE SUMMEY,
J. B. GREEN,
JOHN M. VANDER MEULEN,
J. PORTER SMITH."

The time requested by the Committee was granted and the group continued its study and presented a finished report to the 1937 meeting. (See Minutes of the General Assembly, 1937, pp. 129-141). The General Assembly found itself unready to act upon this report and passed the following resolution offered by the Rev. E. T. Thompson: "That the report of the Ad Interim Committee on Changes in the Confession of Faith and Catechisms be submitted to the Presbyteries, with the request that they consider the same at their fall meetings, and advise the Ad Interim Committee regarding any desirable changes or additions; the Ad Interim Committee, in the light of these recommendations, to resubmit its report to the next General Assembly." The Committee appeared at the 1938 General Assembly with its amended report. Besides changes in the text of the 1937 report resulting from suggestions sent in by the presbyteries, the Committee, at the suggestion of the presbyteries, presented new material. This new material consists of four items. Items one and two propose new chapters, these to be designated as Chapters IX and X. Chapter IX has

the title "Of the Holy Spirit," and Chapter X has the title, "Of the Gospel." These two chapters are to be expressed in the same language used in 1903 by the Presbyterian Church in the United States of America in its revision of the Confession of Faith. The third proposal is to insert the word "love" following "goodness" in the answer to question four in the Shorter Catechism. The fourth suggestion is to make "The Brief Statement" of 1913 a part of the Constitution of the Church. The first three items in this new material were not adopted by the General Assembly but were sent to the presbyteries for their suggestions, following the procedure of 1937 touching the first report of the Committee. The fourth item, "The Brief Statement," is sent to the presbyteries for their "advice and consent" inasmuch as it has already been adopted by the 1913 General Assembly. In case three-fourths of the presbyteries approve this "Brief Statement," and in case the 1939 Assembly approves, it will then become a part of the Constitution of the Presbyterian Church in the United States.

The report of the Ad Interim Committee presented in 1937 and presented as amended in 1938, excepting the four items of new material just referred to, was adopted by the General Assembly of 1938 and sent to the presbyteries for their "advice and consent." The Minutes of the General Assembly for 1938 displays these several amendments in detail on pages 128-134. In the main the changes suggested are comparable to those made in 1903 by the Presbyterian Church in the United States of America. The work is more thorough-going, however, and invades both the Longer and the Shorter Catechisms.

The United Presbyterian Church of North America has made no amendments to the Westminster Standards. In 1925 this Church adopted a document with the title, "The Confessional Statement of the United Presbyterian Church of North America." In addition to a preamble, there are forty-four articles. In the preamble appear the following words touching the authority of this Confessional Statement: "This Statement contains the substance of the Westminster Symbols, together with certain present-day convictions of the United Presbyterian Church. It takes the place of the Testimony of 1858, and wherever it deviates from the Westminster Standards, its declarations are to prevail."

From the foregoing review of the attitudes of Christian Churches holding the Calvinistic System it is quite apparent there has been no hesitancy in making changes in the original documents prepared by the "Westminster Divines." The Congregational and Baptist Churches have felt free to adjust them to their ideas and interpretations of Scripture. The Presbyterian Churches in the United States of America have felt comfortable in readjusting these Standards to meet what seemed to them to be the clear teachings of God's Word. A comparison of what has been done by the three Presbyterian Bodies mentioned in this paper reveal the fact that they have moved much along the same lines in their changes. These Christian people in making such changes give evidence of a confidence that they are doing their work under a conscious guidance of the Holy Spirit. They seem to feel they are by Him being guided into a larger understanding of the truth. Changes already made and changes suggested in the documents prepared by the "Westminster Divines" emphasize the desire better to understand the character of God as He is revealed in Jesus Christ; better to understand the predicament in which man finds himself as the result of sin; better to understand how God respects man's freedom and at the same time finds the way to start and to keep him on the road to becoming a son of God who can and will co-operate with God in building the Kingdom of God on earth.

It is interesting to note a willingness and a desire on the part of Christian men and Christian Churches to be on the alert to make the clearest possible statements touching these great gospel themes. Oncoming generations have the right to expect of every present generation of Christian thinkers as clear a statement of Christian truth as can be made.

The Westminster Standards were written one hundred years following the life, work and writings of Luther and Calvin. These writers had the benefit of the discussions and suggestions coming from three generations of Christian thinking. The changes in these Standards made by the Presbyterian Church in the United States of America came in the latter part of the Eighteenth Century, more than one hundred years following 1647-48. At the beginning of the Twentieth Century—more than one hundred

years after the first revision in 1788—came the changes in the Confession made in 1903 by the Presbyterian Church in the United States of America and those by the United Presbyterian Church of North America and those now contemplated for 1939 by the Presbyterian Church in the United States.

Between the time of Luther and Calvin and the writing of the Westminster Standards came the formulation of the Federal Theology by the German Reformed Church with its three Covenants of Redemption, of Works, and of Grace. Then came also the teachings of the School of Saumur in France suggesting "hypothetical universal grace" and the idea of the "mediate imputation" of Adam's sin. Then, too, James Arminius in Holland found himself unable to defend or to accept the doctrine of Unconditional Election. The discussions incident to his opinions led to the publication by his followers of the Remonstrance in which are affirmed "Conditional Election on the ground of foreseen faith, universal atonement, regeneration by the Holy Spirit, whose influences, however, are not irresistible, and the doubtfulness of the doctrine of the universal perseverance of converted souls." (See *History of the Christian Church,* by George Fisher, p. 429).

Between the writing of the Westminster Standards at the middle of the Seventeenth Century and the 1788 revisions in America came the discussions on the rights of man and the philosophies touching the foundation principles of human government. Locke had done his work and the French had done their work in this field. Great revivals of religion had been experienced during this period. These were led by the Moravians and the Pietists in Germany, the Methodists in Britain, and by the Congregationalists and the Presbyterians in the Great Awakening of North America.

Between the time of the changes made in these Standards in America in 1788 and 1903 and 1925 has come the great revival of evangelistic preaching led by the Cumberland Presbyterians in the West and Southwest and by Dwight and others in the East and Northeast. This revival was followed by the great development and expansion of Protestant Missions to all the peoples of the world. It is not surprising that there appear two new chapters in the Confession; the one on Missions and the other on the

Work of the Holy Spirit. In the history of the Christian Church all formulation of theology has been subsequent to experiencing Christian groups. The Spirit of God leads men into a large apprehension of truth and then men are ready to formulate these new discoveries.

This was true in 325 following the great evangelistic movement which made the Roman Empire Christian. It was likewise true following the evangelizing of the Barbarians at the time of Augustine. It was also true following the great revivals incident to the work of the Dominicans and Franciscans in the Thirteenth Century. So, too, it has been true of the great Protestant Revivals under Luther and Calvin in the Sixteenth Century; and under the Moravians, Methodists, and the Calvinists in North America, at the time of the Great Awakening in the Eighteenth Century.

It ought not to be a surprise to one who is at all historically minded to note the desire and purpose on the part of Christians to register in their theological formularies evidences of larger apprehension of truth following such a century of Christian growth and expansion as has been experienced during the Nineteenth Century.

It is clearly apparent from the foregoing review that however much the Churches regard the Westminster writings as admirable for all ages and as especially adapted to the time in which they were written, they do not hold them as sacrosant.

# THE REVISIONS SOUND RETREAT, WHILE THE BUGLES OF REVIVING CONVICTIONS ARE BLOWING THE REVEILLE.

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"Voices from Europe of intense piety are sounding the muchly needed reveillé to the Presbyterian hosts and are inspiring a living response." This was the tonic note which Dr. Thomson, professor of Christian dogmatics in Edinburgh, struck at the last Calvinistic Congress. But the Revisions proposed to our Church are not catching step with these reviving convictions; rather they are chiefly calling us to retreat from the grand affirmations which expressed the faith of our fathers.

Any real advance in the formulation of Christian Confessions must come about as the expression of great convictions, generally newly realized or freshly appreciated. If one looks at the form of the proposed Revisions he discovers that the major part of them simply reproduce the Cumberland Revisions of 1814, the U. S. A. Revisions of 1903 and our Brief Statement of 1913. In form they are certainly not post-war. Even the teaching that Calvinistic particularism does not necessarily mean parsimony is not new, as the writings of the great Southern Calvinists and Warfield's *The Saviour of the World* sufficiently prove. Most of the other Revisions will blunt the edge either of consistent Calvinism or of the Presbyterian-Puritan testimony against the errors of Roman Catholicism. The process of paring down the faith of our fathers is certainly not a confessional advance.

It may be that in their emotional fervour the Presbyterian fathers at times expressed themselves with undue severity against the perversions of Rome. But even this fervid force expresses great conviction quite in contrast with our pallid formularies. As a matter of fact, the Westminster Confession is less full in its condemnation of Romanism than the Scottish Covenants which specified as errors the several doctrines and practices of Rome

which were either contrary or in addition to God's Word. One of these was so vigorous in denouncing these errors that it was called the Negative Confession and described as the touchstone to try and discern Papists from Protestants.

The peril is that the Revision is taking the edge off of these testimonies at the very time that Romanists errors are creeping into our Church. We are erecting altars, something that was condemned in every Scottish Covenant and which is counter to the present custom of a minister standing *behind* the table to administer the communion both in Scotland and in Switzerland. At the altar in heaven, the High Priest of our profession ministers. Further, Ave Marias are being sung in the Sabbath worship services in direct violation of both the First and the Second Commandments as they are interpreted in our catechisms. From observation of Roman Catholic government in Europe, Professor Brunner stated his conviction that the Pope was the anti-Christ, an *inside* opponent more serious than Stalin or Hitler, while in *Here We Stand,* Prof. D. H. Sasse maintains the Lutheran statement that the papacy is the anti-Christ.

However, let us turn our attention to the great convictions which are emerging in post-war Christianity and see what the Revisions do with these convictions. I would mention,

First, *the superiority of the Word of God to the word of man.* This is the theme of many of Barth's books and provides the designation of his disciples. But the conviction is much more widespread than 'the theologians of the Word,' being incorporated by K. Heim, H. Sasse, Lutheran Confessionalist, E. Staehelin. and many British theologians. H. R. Mackintosh commends Barth for testifying against modernistic theology for seeking to satisfy human intelligence rather than to understand, obey and set forth the Word of God, for finding the supreme criterion in the mind of the living Church rather than in Scripture. In seeking to express man's thought of God rather than God's thoughts of man the Church forgot that she stood under the authority and judgment of God. "So Modern Protestantism lost the proper criterion for Church teaching, the standard set over against it." Instead of submitting to the Bible, she contended in the name of Christian

liberty that she possessed the inherent right of determining how far she would let herself be judged by the Bible. (*Types of Modern Theology,* pp. 269, 270.)

It seems to the writer that certain of the proposed Revisions, considered purely as objective statements, do present this Modern Protestant view which places the mind and word of man above the Word of God; rather than the rising conviction that the obedience of faith requires the judgment of our thinking and actions by God's Word. For example, although Paul twice sets forth that God hardeneth some for the manifestation of His power (Rom. 9:17, 22), the Revisions substitute the word 'right' for the Apostle's word 'power.' In defense of this change it has been said that 'right' is used in the American Revised Version's translation of verse 21 with reference to the potter. However, this is too weak a translation of the Greek word *exsousia,* as may be seen by comparing the Latin, French and German translations of the same. And, in any case, this is in the parable. In both cases Paul uses the word *dunamis* when speaking of God. In changing this word, the Revisions use a word which seems better to men in place of the word which God gave through His inspired Apostle. In teaching salvation without a profession of the Christian religion (X.iv) the Revisions apparently do a similar thing (cf. Rom. 10:10). Again, in omitting from the Revised Confession phrases that are Scriptural in thought and in expression, such as, "He extendeth or withholdeth mercy as He pleaseth" and He "doth blind and harden" and "elect infants," the Revisions seem to follow the wisdom of men rather than the Word of God.

These are not mere matters of detail. An adequate apprehension of God as He hath revealed Himself requireth the equal recognition of His love and His sovereignty, His goodness and His severity (Rom. 11:22), that He is eternal in love and infinite in majesty, both Father and Lord (Mt. 11:25, Lk. 10:21). The first article in the Brief Statement, which stands as the first article in the new creed, is largely quoted from Exodus 34:6, 7. But in quoting, it omits the doctrine of the severity of God, namely, that He will by no means clear the guilty. And this example is typical of all the recommendations. The Revisions

ring the changes on God's love, mercy, universal compassions, and repeal or soften the Scriptural testimonies to His wrath, sovereignty and power. Moreover, according to the doctrine of Schleiermacher, only these new statements represent the voice of the living Church. That is, a minister who was influenced by Schleiermacher's point of view would hold that he was preaching according to the faith of the Church if he preached the universalistic message of love, mercy and grace and left out the Biblical doctrines of the severity and wrath of God. Thus, men could plead the authority of the Church for setting an idol in place of the living God.

Second, *The Finality and Necessity of the Christian Religion.* The Religionsgeschichtliche movement led by Troeltsch has insisted on a historical relativism according to which there can be no special revelation and no absolute estimate of Christ and the task of the future is to effect a synthesis of Christianity with Islam, Brahmanism, Judaism, etc. In line with this movement the Jerusalem Mission Conference spent most of its time discussing the values of non-Christian religions and *Re-thinking Missions* proposed a synthesis of all idealistic thought to form the "New Testament of every existing religion." Ghandi proposed receiving into Hinduism the Sermon on the Mount and Christ as one of the many incarnations of Rama.

Against this humanistic tendency a new conviction of the absolute Deity of Christ and the uniqueness and finality of the religion He founded has been forging ahead. This conviction finds expression in C. W. Hodge's *The Finality of the Christian Religion;* in protests by Heim and Richter at the Jerusalem Conference and the condemnation of this movement thereafter by Barth and Macnicol; in articles by Machen, Speer and Zwemer condemning *Re-thinking Missions*; in the declarations of the Confessional Church at Barmen and Dahlem against synthesis with paganism. The conviction that burns in these declarations is comparable to that which made the creeds of the Reformation. Likewise, expressive of this revived conviction is H. Kraemer's *The Christian Message in a Non-Christian World,* written for the Madras Conference.

Now the unrevised confession X.iv has a glorious statement of the absolute necessity of professing the Christian religion for salvation, which is in line with the New Testament, mission movements and the great ages of faith. On the other hand, the Revision plays into the position of Ghandi, Troeltsch and other syncretistic and synthetic movements by teaching that those who do not profess the Christian religion but profess and conform to other religions (e. g. Hinduism) may nevertheless be saved by Christ.

Third, *Post-war Theology is Marked by a New Realization of Evil, Demonic and Human.* Again it is being recognized that man is always in the wrong before God. He stands in contradiction to his Maker and to Grace. Kant admitted radical evil in man, but in the end held that man must lift himself. Kierkegaard, on the other hand, declared that Christ must enter through closed doors to save him. Erasmus, Luther and Calvin held that the slavery of the will was the chief difference between the Protestants and the Romanists. Doumergue, Jean de Saussure of cathedral in Geneva* and Barth have realized the correctness of this position, the latter presenting the depravity of man in even darker colors than did Calvin. The Nazi Paganism denies that Germans are marred by original sin; but the accounts of their treatment of Jews in concentration camps sufficiently prove the doctrine of total depravity to others. In a current play Bernard Shaw says that man is a failure as a political animal. The realization of man's failure both in his philosophy, economics, politics, ethics, and social organization is driving men back to the doctrine of total depravity. And yet the Revisions weaken the doctrine of human depravity and consequently break down the great distinction between the Protestant and the Roman Catholic theology.

Fourth, *The Kingdom of God is fundamentally eschatological* rather than universalistically construed as an ideal order composed largely of unregenerated men. Vos says that the Kingdom of which Jesus spoke meant in the first place an eschatological state of affairs and its preaching was an eschatological message. W. Koehler, *Dogmengeschichte* (p. 33) says that the Kingdom

**Proceedings of the Fourth Calvinistic Congress,* p. 233.

of God was *von Haus* eschatological-transcendent and in so far as Christendom awaits the Kingdom at the end, the sovereign Kingship of Christ, it is that still. K. L. Schmidt who writes the article on the Kingdom in Kittel's *Wörterbuch* insists that it is not a political or social order wrought by man, not an immanent worldly ideal order such as philosophy and the social gospel and Nazism and Marxism imagine; but catastrophic, supernatural, eschatological, wrought by God's own hand at the return of Christ. For those who are suffering with Christ today there is the assurance of reigning with Him then. Professor Wendland of Kiel in *The Kingdom of God and History* warns us against identifying the Kingdom with any form of messianism—be it democracy, the League of Nations, socialism, nationalism or anti-alcoholism—which does not have Jesus Christ as its center and its realization in the eschatological state. "The preaching of the coming of God who as Lord and King of the world will be and is its sole consummator and redeemer is the most drastic criticism of these utopias." "As the Risen One Jesus is the Lord who is to come again, judge of the world in the glory of the Father, conqueror of all powers that set themselves against God, the victor who sets up the Kingdom and hands it over to the Father." "The Kingdom breaks into history in the man Jesus of Nazareth, in the Church it is present in the Word and with the Spirit, in sacraments and deeds of love, and is realized at the *parousia* of the Lord toward which the history of the world is moving." K. Heim insists that Christ is the world-fufiller, and that the Church is like a bridge resting on two piers—Golgotha and the visible mighty laying hold of the cosmic processes by Christ at His return. (*Jesus der Welt vollender,* p. 172).

Now the unrevised standards present the Church as the visible Kingdom of Grace and the stage following the return of Christ as the Kingdom of Glory. But the Revised Catechism, 90, proposes a different conception of the Kingdom, one based on Ritschl's notion that the Kingdom is a present, immanent ideal world order and Rauschenbusch's doctrine that this is to be brought about by the social gospel. Both Prof. Wendland and Prof. Thomson of Edinburgh solemnly warn us that the notion of a Christian world or Christian nation means the secularization of the Church

and the substitution of universalism for the Gospel. It is a well known fact that at the Jerusalem Conference the Americans were advocating this immanent, worldly, humanistic view of the Kingdom and that the German delegates had returned to the concept of the Kingdom as supernatural, wrought by God's hand. The Revision means a change of our conception of the Kingdom to fit the Ritschlian-Social Gospel view which is fast giving place to the renewed realization that the Kingdom is God's work wrought both in its eschatological stage and in its present preparatory stage by His saving interventions. In the unrevised standards the Kingdom of Grace requires Divine regeneration and the Kingdom of Glory Divine consummation; in the proposed change it is wrought by man in a society inclusive of unregenerated men.

Fifth, *The New Realization of the Centrality and Glory of Christ.* If one compares the Continental Christian thinking of today with the picture Warfield drew of it at the beginning of this century he is struck by the new realization of Christ's glory—true God and true man—and His centrality in the revelation of God to sinners. Calvin warned us to begin our knowledge of God with Scriptures. Otherwise the evil in the world may lead man to assume an ultimate dualism, or the notion that evil is in God, or a limited God who is somehow dependent on the universe or man. We properly begin with Scripture and the Barthians say end there; while the Calvinists find a confirmation for those parts of the Word, which deal with general revelation, in nature and in man. Our theism must be a Christian theism even as our Christianity must be a theistic Christianity.

Barth's primary criticism of Wollebius' Compendium, a Calvinistic summary contemporaneous with the Westminster Assembly, was that it did not place the source of its theology—the Bible and Christ as its theme—at the forefront of its affirmations. In the light of this criticism the Westminster Confession which opens with the doctrine of Scripture is more modern than the Brief Statement which begins with the doctrine of God without a preliminary statement as to the source for that doctrine.

A hasty glance at the form of chapter III would lead current theologians to ask for preliminary paragraphs relating the decrees

of God to Scripture and to Christ (*amplifications* rather than *excisions*). However, a more careful examination of the content of this chapter would show that it was a part of a Confession which begins with Scripture, that every statement in this chapter is fortified with the Word, and that the eighth paragraph explicitly subordinates the doctrine on this subject to the Word. Thus it is inexcusable to use the Westminster doctrine of the decrees to oppose the Great Commission or any other teaching of the Word.

Further, this is not the statement of the decrees of a pagan God, but (II.iii) of the Christian Triune God. As the Father knoweth all things in knowing thoroughly the Son and hath chosen the elect in Him (III.v), even so the Son knoweth all things, and especially His sheep, in knowing completely the Father (Mt. 11:27; Jn. 10:14-15). In a day when man has surrendered eighteenth century confidence in his own ability to rationalize the universe and many are drifting to the irrationalism of existential thinking it is essental that we find the basis for 'the reasonableness of things' in the intelligence of the uncreated complete personality who in His Incarnation has manifest the truth that our highest human values are also absolute and eternal values. The simplest distinctions between true and false, right and wrong, or the realization that time is irreversible, imply rationality; but, as a representative philosopher recognizes, this rationality is only to be found in the purpose of God revealed in the one historical person who was true God and true man.[1] Verily, all the treasures of wisdom and knowledge are hidden in Christ. The Lamb slain from the foundation of the world is the theodicy which justifies the holy Jehovah in decreeing a history for our sinful race. We are assured of our election only as we find ourselves in Him; while Calvin described the preterition of others as an unsolved depth of the Cross.

The very verbiage of III.iii is framed to allow a mild Calvinistic interpretation of this paragraph. Predestination is used only for the elect, foreordination for the others. Calvin himself said that God's decree in reference to the lost was in such a way that the cause and ground of their damnation is in themselves.

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[1]Taylor, A. E., *The Christian Hope of Immortality*, 1938, pp. 50, 47, 73, 93.

Girardeau followed Augustine and Calvin against the New England theology in stressing the fact that man fell solely by his own will which had full power of choosing between alternatives. Webb and Shedd distinguished between the efficacious and the permissive decrees. The treachery and perdition of Judas were as definitely in the decrees of God as was the repentance of Peter—but in that plan in a different way. Christ interceded for Peter and God efficaciously saved him. This genuine, but mild, Calvinism would not curtail the testimony to the Divine decrees and thereby jeopardize the only adequate foundation for rational thinking; but rather interpret these paragraphs so that the blame for those who are lost falls on the creature, and all the glory of saving sinners from the *massa perditionis* belongs to God. At this point, the interpretation suggested substantially accords with the position of one of the most attractive Lutheran theologians of the Word, A. Köberle, *The Quest for Holiness.*

Dr. A. Lecerf, professor of dogmatics in Paris and leader of the French revival of Calvinism, offers the following test for Christian doctrine: "For faith, a dogmatic proposition is religious in the measure in which it puts in evidence the unique character of the sovereignty and the independence of God on the one hand, and the absoluteness of our subjection to Him on the other." Testing both the Westminster Confession and the proposed revisions by this current statement of the Calvinistic norm the writer has no hesitation in declaring that the old is better.

# WHY WE SHOULD NOT REVISE OUR PRESBYTERIAN STANDARDS.

By the Rev. George G. Mayes, D. D.,
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The writer is opposed to any revision of the Westminster Confession of Faith for the reason that the system of doctrine it sets forth is what we verily believe, and also because its language and emphasis can never be ours.

No man can speak the word of another, and the Church of one period cannot speak the language of the Church in another period. The problems the Church has to face, the errors it has to combat and the intellectual and moral atmosphere in which it has to live differ with different periods. The reason for speaking and the manner of its speaking must vary therefore if it speaks to and for its day.

The Westminster Confession is an historic document. Perhaps we shall never see another equal to it. It is a monument to clear and logical thinking and is clothed in the language and given the emphases of its day. The Westminster divines fought the battle of truth in a masterly way against the errors and the corruptions of their time and very naturally emphasized those phases of the truth that their day demanded. And unless we are ready to ascribe to them inspiration and accord to their work perfection, the product of their labors could not be expected to meet the demands of every age.

There are but the two thorough-going, logically consistent systems of Christian doctrine, the Calvinistic and the Arminian. Every thinker and every Church must choose between these two. The system of the Confession is Calvinistic and the creed of the Presbyterian Church is likewise Calvinistic. The one has accepted the statement of the other in lieu of any statement of its own. In so doing it has accepted the system of doctrine and not the verbiage. The faith of the Presbyterian Church is definitely and soundly Calvinistic. As a Church it has been fighting the battles of Calvinism and is not weary of the fight. The demand of the hour, as

we interpret it, is a demand for a truer and a more timely expression of the faith of the Church. That faith is really an interpretation of the Confession, as both are of the Word of God.

Our conviction is that neither the proposed revision, nor any other attempt at revision, would prove effective in accomplishing the purpose in the mind of those who would revise. The aim of the proposed revision seems to be to remove objectionable statements, to substitute modern phraseology in some instances and to supplement the Confession by two added chapters, with an appendix in the form of a brief and popular statement.

Let us see what this has done. It has created the impression that the Church wishes to change its faith. That it wants to leave out an unpopular doctrine. Explanations have been offered and denials made because they were felt to be necessary. These explanations and denials have in turn been criticised. The Church is put on the defensive. It is extremely unfortunate for such an impression to go abroad or be entertained in the Church, and yet it is a perfectly natural and logical thing that has occurred. The Westminster Confession is a logical and a consistent statement, and to revise it is to revise a true and logically coherent statement. To revise it will create confusion and give rise to misrepresentation. The proposed revision has created the spirit of criticism and started the practice of revision that will know no end. Our Book of Church Order is an illustration in point. We are so given to revise here that one has to buy a new book every few years to keep up with the changes made. It would be hurtful in more ways than one to have the written creed subjected to such uncertainty. As it is now, we hold to the doctrine and are at liberty to entertain reservations as to certain statements of it and to make exception to some minor things affirmed; but when we come to make the language ours, we shall create more dissatisfaction than we shall allay. No revision will be once and for all. The differences in the draft of the proposed revision sent down to the presbyteries for their study and criticism, and the one now sent down for their advice and consent, is proof of our contention.

Furthermore, the proposed revision would destroy the unity, the logical coherence and the orderly development of the Confession as it stands without insuring us a *quid pro quo*. The loss

would more than cancel any possible gain. The logical sequence in the third chapter would be broken by the proposed omissions. We do not see that those omitted paragraphs are superfluous. The Westminster divines may have gone to an unwarranted length in their logical development of them, but that is the Westminster Confession. To change it is like working modern designs into old buildings. Some time ago the writer visited again one of our old churches, once of Colonial design and beautiful in its simplicity, only to find the interior reworked along modern lines. The impression was anything but pleasing. There was something wrong. All harmony had disappeared. Just so it is with the attempt to modernize the Confession. The attempt makes harmony impossible.

It is true that every formulation of truth must of necessity be imperfect by reason of the limitations of human language and of human understanding. It is also true that our understanding of truth is progressive and that our powers of expression are capable of development. It is not claimed that the Westminster Confession was either inspired or perfect. Any statement of the faith may so emphasize certain doctrines as to obscure other equally important ones. Some preaching does this, and there is a feeling with many in the Church that the Westminster Confession does this. If that be true, then the thing to do is to establish the balance through a re-statement of the whole. If it be objected that we do not have the requisite ability in the Church today or that we do not live in a creed-making age, then it may be said that this is hardly the time to tamper with a historic creed. But we are persuaded that if the Church really understands and honestly believes the system of doctrine it has adopted, it can state that system in its own language. Any intelligent man can state what he honestly believes; much more can a Church state what it verily believes. To do so would take time and much effort, but the effort would be constructive and challenging and not destructive, as any effort at revision must be.

As to the proposed additions (the two chapters on the Holy Spirit and on the Gospel) this is to be said: They will be either appendices to the Confession or re-statements of what is already to be found in the body of the Confession, as was clearly shown

by the revision committee. The statement of what we believe concerning the "Person and Work of the Holy Spirit" is not satisfactorily set forth in the creed as it is, it may be, but to make an additional statement would also prove unsatisfactory because of the repetition involved. The same might be said of the other proposed chapter.

And when we come to incorporating the short statement for popular use, we shall have two formulated creeds. That might serve very well so far as the creed is used for instruction and the development of faith within the Church is concerned, but for the creed as the standard or test of the faith it would be, we think, open to serious obejctions. We are being told that the former is the use the Church has for creeds today and the other is in desuetude. That may be, but we are not yet prepared to believe our Church thinks so.

The alternative, as we see it, is for the Church to continue to hold the Westminster Confession as it is, with reservations as to certain verbiage, or make for itself a re-statement of its faith in full.

A written creed to be satisfactory in every respect, and meet all the requirements of its usage, should be stated in definite and current language. Until the Church has the faith, the courage and the purpose to do this, it should abide its time. It certainly should not mutilate and make patchwork of a creed the Church was able to write in a bygone day.

The Westminster Confession is the formulary of great and earnest men. It is their expression, was for their day and will be of great value for all time. Revise it not. Change it not. Let it abide in its integrity. To do otherwise will be to serve no good purpose, but rather to tamper with history and impair that which is of great value to all seekers after the truth.

# SPIRITUAL BODIES: CHRIST'S, THE ANGELS', AND OURS.*

By the Rev. D. K. Walthall, Ph. D., D. D.,
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## I. Prolegomena.

In order to establish a proper foundation for the discussion of the nature of Spiritual Bodies, it will be necessary to give a brief account of the chief philosophical theories as to Reality and the influence which modern Physics has exerted upon them.

When the writer graduated from College in 1892 the philosophical situation was about as follows: There were three basal systems of Reality taught. First, there was a seemingly decadent idealism, holding to the thought that mind or spirit was the only reality. Second, there was a seemingly triumphant materialism, reenforced by some ill-digested discoveries in Geology, Biology, Zoology, Astronomy and Paleontology. This materialism held that matter was the only reality, that mind was only a product of brain and brain only a happy concourse of molecules. Third, as opposed to the theory just cited, practically all orthodox philosophers held to the dualistic or common sense philosophy of Thomas Reid. This was the theory taught the writer. It held stoutly to the reality of matter and spirit as separate entities. Its chief argument was the complete diversity between matter and spirit. The chief attribute of matter was "extension," of spirit, "thought," and common sense taught that things so diverse could not have the same essence. The chief difficulty of this theory, aside from those inherent in any dualistic system, was that, while it rightly held to the creation of the materialistic universe by an omnipotent Spirit, it was entirely unable to explain how even infinite Spirit could produce something so different from Himself as is matter. Also, when coupled with its belief in the law of the conservation of energy and the apparent discoveries of Astronomy as to the almost infinite age of the material universe, it had to concede the practical eternity of matter, at least so far as man was concerned.

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*A paper read before Lexington-Ebenezer Presbytery, U. S., and published by its request.

Thus the popular conception of heaven was not so much a place for glorified and perfected spirits as it was a place for glorified and perfected bodies.

So, while orthodoxy on the one hand opposed materialism vigorously because of its denial of spiritual reality, on the other hand it did much to exalt that system of philosophy as almost a full partner with the spiritual. No wonder then that materialistic philosophy continued its triumphant march and threatened to take the whole field. It doubtless would have done so had its progress not been halted and then turned to almost a complete rout by a revived and triumphant idealism which was made so almost entirely by the discoveries of modern Physics as to the nature and origin of matter and force.

The first and most important discovery of modern Physics was that the atoms comprising the ninety-some elements from which come all other forms of matter were themselves nothing but charges of electricity, arranged in various ways.

James Jeans in his *Mysterious Universe*[1] tells of a most interesting experiment. In this experiment electrons and protons, the fundamental units of which matter is composed, appear now as discrete particles and now as mere waves, and that they also appear to be particles and waves at the same time. In other words, he has caught electric force just in the act of becoming matter. Thus is scientifically established the fact that energy is not matter working its way up into spirit but apparently spirit working its way down into matter. This discovery of Jeans is confirmed by the discoveries of such physicists as Borne, Einstein and Bernard Bavink. Einstein says that the elementary particles of matter are merely condensations from the electro-magnetic field.[2] Borne is more specific. He says that these primitive particles called electrons and positrons can be re-converted into electro-magnetic waves and from these waves they may be born again in pairs. This implies that there is an infinite underlying ocean of energy, inaccessible to scientific investigation out of which the constituents of matter come forth and again relapse in an endless process of vibrations.[3] J. H. Morrison calls attention to the fact that it is through

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[1]Page 42.
[2]J. H. Morrison, *Christian Faith and the Science of Today*, p. 25.
[3]*Ibid.*, pp. 18 and 19.

light that all our energy arrives. Also light behaves as Wm. Bragg[4] jocularly says on Monday, Wednesday and Friday as if it were a shower of bullets, but on Tuesday, Thursday and Saturday as if it were a series of waves. Yet these two diverse, even seemingly contradictory, statements are equally true. Morrison also calls attention to the fact that in the Genesis account of creation, light appears very early.[5] Again we see the perfect concord between Revelation and Science. It is as if both said that light was the "substance," if we may use that word, out of which God created the material universe.

But it is reserved for Bernard Bavink[6] to give us the last word on this matter. He says in effect that in his judgment there is not a single quantum of action in the world that does not come from the direct activity of God. Thus we have established complete concord between Science and the Scripture. There is only one reality and that is Spirit with a capital S. All other spirits or other forms of existence of any kind are all the products of imperial and absolute Will.

But objection may be made here that this is but the cosmological argument for the existence of God, and that though we have reduced matter to the tenuosity of force or even vibrations, it is still a far cry from force to spirit.

In reply to such objection it may be said, first, that the objector overlooks the fact that pure movement has much more the nature of spirit than it has of the nature of matter. Pure motion has no mass, no extension nor any other of the characteristics of matter. At the least it is certainly a big step towards spirit.

We have traced matter back to force and force back to almost infinitely quick vibrations. Increase these to infinity and do we not find God? We certainly find infinite power, as the material universe is composed of vibrations. The personality or spirituality of that power can be established by a discussion of two Latin maxims. The first is *ex nihilo nihil fit*. The second is Descartes' famous formula of *cogito ergo sum*.

The first of these formulas is better expressed in the English

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[4]J. H. Morrison, *Christian Faith and the Science of Today*, p. 20.
[5]*Ibid.*, pp. 21 and 22.
[6]*Ibid.*, pp. 36 and 37.

translation than in the original: From no thing no thing comes. This is expressed in our statement that, so far as we can see, every material thing must have a cause, for all things material have the marks of dependency upon them. They could not originate themselves. But since things do exist and are dependent, their original cause must lie in some different kind of "thing" that is independent of all other things, that is, that has its existence in itself and is therefore eternal, because *not brought into existence*. The only "thing" known to men that has the earmark of self-existence is spirit or mind.

Here Descartes' formula is of value. We translate "sum" in its original sense of existenec and get the following: "I exist, therefore I am," or, still more accurately, "In thinking, I am." Therefore thought is the predicate of existence. Then since thought implies a thinker and spirit or thought is the one attribute of self-existence, the universe of spirit, force and matter, all of which are dependent, must owe their existence and preservation to the one known attribute of the Self-existent; that is, the universe of spirit, force and matter owes its existence and preservation to the almighty thought of the Almighty Self-existent.

This is exactly what the Scripture says. Psalm 33:6 tells us that "By the Word of the Lord were the heavens made." Here we have only to recall that the "Word" is merely the vehicle through which the thought is expressed. Then creation is the thought of God expressed in terms that we can understand. Science and the Book are in perfect accord.

As far back as the time of Darwin, his coadjutor Alfred Russell Wallace in his work on Natural Selection is positive that all force is the product of mind and thinks it quite probable that all force is will force.[7] In view of all that has gone before there will be few readers who will not be willing to drop the "probably" and say simply and clearly: All force, matter and finite spirits are the product of the mind of the Infinite and Eternal God.

There is something here much more than the Cosmological argument. We seem to have discovered, almost in detail, the process by which the Almighty has created the universe of matter, force and spirit.

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[7]H. A. Johnston, *Scientific Faith,* p. 60.

The objection to the unbridgeableness of the gulf between spirit and force is easily answered. First, it is not so great a gulf as that between force and matter. If blind force can change itself into something so different as matter, cannot the Infinite project His thought the comparatively short distance that separates it from pure motion? But still more conclusive is the evidence of our own senses that we bridge the gulf between spirit and matter continually. Take such a simple thing as a blush and ask how it comes about. I speak a harsh word to a person near me and straightway I see a blush on his face. How did it happen? The air waves set in motion by my voice conveyed the sound to certain nerves that relayed it to the brain. Then, in some mysterious but altogether commonplace way, the brain reacted on the mind or spirit and produced there a sense of shame. This state of mind reacted on the brain and the brain on the nerves and the activity of the nerves stimulated the action of the blood. The result was the blush on the face of the person in question. Shall the Infinite Spirit count it an unbridgeable act to span the chasm that His creatures span with ease perhaps a thousand times a day? Certainly not.

In concluding the Prolegomena, let us see how this new form of idealistic philosophy sweeps the field of all opponents, both materialistic and pantheistic.

Jeans says[8] that whatever theory of the universe may be accepted finally, it will not be mechanism, for that has shot its bolt and lost. When we remember that it has been demonstrated that instead of spirit or thought being a function of matter, matter is itself a function of spirit or thought, we must agree with Jeans. On the other hand, this new idealism disposes of all forms of Pantheism, including its bastard daughter, miscalled, Christian Science.

Pantheism denies all forms of personality. God is only the great "It." But since, according to the new idealism, thought is the ultimate reality and as thought implies a thinker, we see that personality is the essential of ultimate reality.

In Christian Science, matter is regarded not only as evil but as an illusion of mortal mind. But the idealism of which we speak has established the reality of matter. Since the material universe

[8] *Mysterious Universe*, p. 60.

is the thought of spirit, it has all the reality of its parent. Its character, if we may use that word, is determined by the character of its parent thinker. If the thinker is God or one in harmony with Him, the thought will be purer than the driven snow. If it is the thought of one out of harmony with God, it will be foul as the abyss. In this connection, how full of meaning are Paul's words to Titus:[9] "To the pure all things are pure; but to the defiled and unbelieving is nothing pure." Consider also this interpretation of Genesis 1:31: "And God saw the expression of His thought in everything that He had made, and behold it was very good."

## II. Spiritual Bodies.

Here is a problem that has perplexed the Christian thought for many ages. This is an attempt to bring to its elucidation not only the teachings of God's Word but also the very considerable assistance which the discoveries of modern Physics have brought to view. Let us state the problem briefly: What kind of body did Christ have after His resurrection and is it the same kind of body that the angels had in their communications with mankind and that we shall have after our resurrection?

The difficulty about Christ's resurrection body is that it exhibits the most contradictory attributes. At times it exhibits all the characteristics of an ordinary human body, but then, in an instant, it will come through a closed door or vanish into thin air. Let us illustrate in two characteristic incidents in the resurrection history.

The first one of these is the Emmaus scene.[10] It was very clearly a physical body that drew near and spoke to the two disciples those soul-stirring words of scriptural exegesis, that entered into the house with them and that blessed and broke the bread. But it was a very different kind of body that immediately vanished out of their sight. Again, in the sequel, when the disciples had returned speedily to Jerusalem and told the apostles that the Lord was risen indeed, it was no purely physical body that came through the closed doors. Yet it was a physical body that said almost im-

[9]Titus 1:15.
[10]Luke 24:13-48.

mediately afterward, "A spirit hath not flesh and bones as ye see me have."

Again these seemingly contradictory attributes are clearly seen in the Ascension scene on Mt. Olivet.[11] It was through a physical body that Christ spoke His last great message, beginning, "It is not for you to know the times and seasons which the Father hath put in His own power" and ending with that sublime note of privilege to His Church, "Ye shall be witnesses unto me * * * unto the uttermost parts of the earth." Yet even as He spoke there began to be a marvelous change. The body began to ascend and as it ascended, it apparently became more and more wraith-like, until finally it disappeared behind a cloud. A purely physical body could not have done this. And while they stood gazing up into heaven, two men stood by them in white apparel to tell them that this strange scene would one day be re-enacted, only in reverse order. The almost entirely spiritual body of Christ would descend, and, as it came down, it would become more and more physical until finally it would be the same familiar Jesus they had known of yore.

Paul's conclusions in First Thessalonians[12] are in absolute harmony with the Olivet testimony, except that he adds the statement, which we shall reach later, that the saints have the same kind of resurrection body as has Christ: "For the Lord himself shall descend from heaven with a shout, with the voice of an archangel and with the trump of God" (this sounds quite substantial and material, but hear the sequel) "and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up to meet the Lord in the air: and so shall we ever be with the Lord." Be *forever* with the Lord in a realm at least as devoid of the physical as is the stratosphere.

But we are going too fast. Let us return. We present immediately the crux of our problem: How can Christ apparently have two kinds of body at at least approximately the same time? Steinmyer's *Passion and Resurrection History*[13] gave the writer a clue to the solution. According to Steinmyer the solution lies in the thought of Christ's "appearance." This is helpful but carries

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[11]Acts 1:4-11.
[12]I Thessalonians 4:13-18.
[13]Page 308.

with it a sense of unreality that is not worthy of God. Had Steinmyer known of the discoveries of modern Physics he would doubtless have used the word "adaptability." Christ did not merely seem or appear to have a physical body. It was as real as yours or mine. But inasmuch as it was preeminently a "spiritual" body, it could "adapt" itself to any circumstances. If in order to prove that this body of His was the same that He had before its death it was necessary for it to have flesh and bones, it had them both. If it was necessary for the material elements to alter their specific gravity, as when Christ and Peter walked the waves, or gradually to vanish, as Christ did on Mount Olivet,[14] it could do so with perfect ease. In other words, the spiritual body, either Christ's or ours, is one in which the physical element is under the absolute control of the spiritual.

This solution of the problem finds the highest corroboration in what the Scriptures have to say about the bodies of the angels. Gabriel must have had a real physical body through which he communicated God's will to Zacharias and to the Virgin Mary.[15] So also must the angel have had that wrestled with Jacob and made the hollow of his thigh to shrink.[16] Likewise also the angel that appeared to Samson's parents. And so on. The appearance to Samson's parents is very graphic. Read carefully the story as it is told in Judges 13:2-21. Here three truths are evident. First, these parents were not superstitious. They steadfastly refused to believe that the angel was an angel until he disappeared in a flame of fire. Note the number of times these parents called the angel a man. Second, this being was truly an angel as seen in his vanishing in a flame of fire. Third, he had at least for a time a real physical body. Read carefully also the account of Christ and Peter walking on the sea[17] and observe how perfectly this theory of "adaptability" explains the whole scene. The power of mind over body has been discussed in the Prolegomena. This is simply that power raised to the nth degree. Thus we have already answered our next query: What became of these bodies of Christ

[14]Acts 1:9-11.
[15]Luke 1:11-20, 26-38.
[16]Genesis 32:24-30.
[17]Matthew 14:23-33.

and the angels when their temporary mission had been fulfilled? They were under the control of their individual spirits for such use and in such time and place as their parent spirit might desire. Of course this will be meaningless to us unless we have accepted the thesis that thought or spirit is the only ultimate reality.

Let us now see what effect these conclusions as to the character of the bodies of Christ and the angels have as to the character of our own resurrection bodies. Here Christ's answer to the query of the Sadducees as to the heavenly husband of the woman who had had seven husbands is illuminating.[18] Christ said: "For in heaven they neither marry nor are given in marriage, but *are as the angels of God*." That is, that as there is no dying in heaven and so no need of others to take the place of those who are already there, there is no need to make provision for birth. In other words, heaven is an *eternal* state. Things and persons there never change, because all is perfectly under the control of the spiritual. The angels have perfect control over their bodies and so shall we. We shall share with Christ and the angels in the perfect domination of perfected spirits.

It is intensely interesting to observe how this idea of the complete dominance of the spiritual in the future life fits in with the scriptural idea of eternity.

We have already seen in the Prolegomena that the doctrine of Dualism led to too great attention to the material and that heaven became more a place for perfected bodies than for perfected souls. Opposed to this practically eternal existence of the material is the inexorable logic that all material things are in process of decay; that the material universe is like a giant clock that is slowly but certainly running down. Heraclitus, regarded by many as the greatest of ancient philosophers, aptly described things material as in continual flux and flow. In answer to the question, Can the material exist perfectly and forever, Nature itself shouts back a thunderous NO! Paul's words again go down into the depths of the deeps when he says: "The things which are seen are temporal, but the things which are not seen (that is, spiritual things) are eternal."[19]

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[18] Matthew 22:23-30.
[19] 2 Corinthians 4:18.

Again, this complete dominance of the spiritual is in thorough accord with the philosophical conception that space and time are only relations. Space is the relation of co-existence; time, of succession. Therefore since space and time have no real existence but are only relations of matter and force, it is evident that when matter and force cease to be in the thought of their parent spirits, their relations cease also. Time and space are evidently transcended in the idea of eternity. There is no relation of succession with God. That is what He meant when He revealed Himself to Moses as the great "I AM."[20] Eternity is something more than an endless succession of years or millenniums. Succession implies change and there is no change in eternity. How sublimely accurate is the thought of the sacred poet: "Thine *eternal thought* moves on, thine *undisturbed* affairs." There is no place here for the necessary changes of the temporal. The spirit has undisputed rule.

It is evident from the above that eternity transcends space also. The speculations of the Middle Ages as to the number of angels that could stand on the point of a needle was, after all, not so foolish as one may imagine. The answer might with equal propriety be a billion or none. The mere raising of the question showed that the two sides of the equation moved in different realms.

What an endless vista of glory is thus opened to the thought of the believer! Addison's Cato has a most suggestive line:

> "Eternity, thou . . . pleasing thought,
> Through what new scenes and changes must we pass!
> The wide, the unbounded landscape lies before us."

This landscape is unbounded by any physical limitations of body or imperfections of soul. We shall be free; free as God. Free to be just like God and our brother, Jesus Christ; free to spend eternity in doing and being just like Him in all His holy love and service.

Thus we come to the end. We have established complete concord between the latest word of Science and the changeless, timeless Word of God. There is only one ultimate reality and that

[20]Exodus 3:14.

is Spirit with a capital S. All other spirits or forms of existence of any kind owe their existence to His imperial and absolute will.

The Scripture declares that man was made in the image of God, though man has by his sin marred that image. The same Scripture tells us that, through the intercession of God's only begotten Son, man is to be restored to more than his original position. He is to be an heir of God and a joint-heir with Jesus Christ.[21] The amazing reason given for this is that God's only begotten Son may be the first-born among many brethren. That is, that the greatest work that ever God has done should not lose its reward. Could the Scripture express in plainer words than these that redeemed humanity is to share every power and glory possessed by the Second Person of the Trinity? How very certain then is it that since Christ, when He was here on earth, demonstrated His complete control over the material, we who are his brethren, transformed into His perfect image, shall in glory have the same control over our bodies that He has over His? Thus it becomes as clear as the daylight that the bodies we shall possess in the future life will be spiritual bodies, exactly like the one with which Christ rose and with which He went to glory; bodies that would never be clogs or hindrances but always ready and able to obey every mandate of the will of the spirit.

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[21]Romans 8:17, 29.

# THE DECLINE OF HUMANISM AND ITS MESSAGE TO CHRISTIAN THOUGHT.*

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Christian theology is always vitally affected by the current philosophies in which it lives. While various systems of philosophy have been influential in recent years, yet it is undoubtedly true that Humanism has most vitally affected Christian thought, both in a practical and a theoretical way. Now there are various types of Humanism. The idea goes back originally to the old Greek thinker Protagoras who taught that man is the measure of all things. Then there was the Literary Humanism of the Renascence which, turning away from the Supernaturalism of the Middle Ages, revived an interest in Classical Thought. In more recent years there was the Pragmatism of William James, who insisted that the true in the sphere both of philosophy and morals was the useful, the expedient. With his insistence on the will-to-believe, he gave a more subjective interpretation of Humanism. F. C. S. Schiller in England revived the old classical notion of Humanism. John Dewey has taught an instrumentalism which would bring philosophy down from the clouds of pure speculation and contemplation, and make it serve human needs and ends. (*Reconstruction in Philosophy* and *Experience and Nature.*) This system has used as a criterion of truth more objective standards of knowledge, just as James employed the more subjective ones. Then there have been more popular interpreters of Humanism. Charles Francis Potter and others would develop a non-theistic, humanistic religion that would dispense altogether with the notion of God. Lynn Harold Hough and Paul Elmer More have tried to develop a type of Evangelical Humanism.

These different species of Humanism differ radically, but they

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*This article was prepared at the request of the Lexington-Ebenezer Presbytery of the Presbyterian Church, U. S. Dr. Crabb is the author of three books: *Psychology's Challenge to Christianity*, *Personality Prevails*, and *The Individual in Our Present-Day World*, the last-named having just been issued.

all have some common characteristics. For one thing, they all exalt man and his works. In the second place, they all unite in making religion, culture and knowledge instrumental to human progress. In the third place, they are bitterly opposed to Supernaturalism and all other-worldly types of religion. Supernatural causes, they contend, militate against the finding of true secondary causes. Religion, they hold, is thus a bar to all scientific progress and true philosophic insight.

We are now witnessing the disintegration of Humanism. The present world disorder, economic debacles and resurgence of militarism all work against the law of inevitable Progress. In the philosophic field such a writer as Charles Hartshorne has given the final blow to this dying system of thought. In his *Beyond Humanism* he developes a sort of Pan-psychism, God the soul of the world. He insists on what he calls a Societal Realism. Mind is a unity of feeling, striving, meaning. He contends that his doctrine of Organic Sympathy tends to solve such great problems of philosophy as the mind-body, the subject-object, material versus final causes. It is an interesting book in the history of Humanism, more important, according to my judgment, in its criticisms of Pragmatism than its own philosophical positions.

What are some of the basic weaknesses of Humanism that account for its downfall? In the first place, it has no sound basis for the moral law, or for any kind of law, in fact. The very essence of Humanism depends on its insistence that this is an orderly universe, on the supremacy of science, on the substitution of unerring secondary causes for first or spiritual causes. As Hartshorne points out, humanists contend that theists have directed attention away from the sure facts of human relationships to the doubtful and irrelevant idea of the will of God. Bertrand Russell in *What I Believe* holds that moral law should not be based on divine revelation but on its scientific consequences, while Dewey in *Reconstruction in Philosophy* argues that there are no fixed and final goals in morals but a remedy must be worked out for each specific situation. But today the whole idea of the uniformity and all-sufficiency of natural law is up in the air. The absolute laws of the Newtonian Physics have yielded to the approximations and the probabilities of the newer theories of rela-

tivity. The idea of fixed and final law has yielded to that of statistical laws. Laws are not final but only statements of how nature works on the average. The truth is that both in science and in morals we can have no fixed and final system of laws without a lawgiver. Without God, the whole notion of absolute law disappears.

In the second place, Humanism has no valid doctrine of love. Yet if it is to create a stable world-order it needs some valid theory of benevolence. Bertrand Russell in *What I Believe* (p. 20) holds that the good life is one inspired by love and guided by knowledge. Hartshorne holds that a unified person is a synthesis of knowledge and love. All humanist schemes for world-betterment unite in demanding that some sort of love be the cement that shall hold the world-order together. But they lack any satisfactory basis for such a love. First John 4:10 gives the only satisfactory foundation for love: "Herein is love, not that we loved God but that He loved us, and sent His Son to be the propitiation for our sins."

In the third place, Humanism fails because it fails to give any valid doctrine of meaning to life. Yet that was the very thing it set out to do. It can propose no proper terminal facilities either to man or to society. Whence did we come? It has no satisfactory doctrine of creation. As someone said of Darwinism, it can propose the survival but not the arrival of new species.

In the fourth place, Humanism has no valid doctrine of purpose. Yet this is all-important to science if it is to continue making inductions and investigations. A purposeless universe would spell the end of science. It depends on a rational, orderly universe for its very continuance. Only theism can give us a rational universe in which science can live. Says Hartshorne in *Beyond Humanism* (p. 216), "There is only one choice today: either a theistic metaphysics, or the renunciation of scientific knowledge as knowledge."

Finally, Humanism can give no meaning as to the future of the universe. According to the doctrine of Enthropy, the universe will finally run down and become only a burnt-out cinder. Man has been compared to a polar bear on an iceberg that floats southward, while all the while the sun melts his only support.

Bertrand Russell himself sings his miserere of despair when he says that all of the hopes of the race will disappear in the night of despair. Only revealed religion can sing triumphantly as to the future, "Now are we the Sons of God and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him" (1 John 3:2).

Such is the disintegration of Humanism. Man's tower of Babel has collapsed. But even in its fall it brings certain well-defined messages to Christian thought.

In the first place, Humanism has defended the worth and dignity of man. Perhaps its greatest contribution to human thought lies in its defence of the sacredness of human personality. In the midst of the sheer Naturalism of the past century it stood forth as a defender of the rights of the individual. Here it and true religion should have joined hands against the common foe, Naturalism. In the next place, it was the foe of all Determinism, whether natural or psychic. Personally I have always thought it was a dangerous alliance when Calvinistic thought, in order to try and rationalize the doctrine of predestination, made a union with determinism of any kind. Our Confession wisely says that in its doctrine of providence no violence is done to second causes or the freedom of the individual. Christian thought should not have tried to go beyond this simple statement of a great mystery. But we all know that most of our great theologians of the past have adopted some form of Determinism in order to try to harmonize the doctrines of predestination and free agency. The result was that freedom largely was banished from philosophic thought. Humanism arose as a protest against the block, fixed universe of such Absolute Idealists as Hegel and Bradley. In trying to bring philosophy back to earth and in trying to save the dignity of man, Humanism did valiant service. Charles Hartshorne in *Beyond Humanism* (pp. 130, 134) shows how Determinism would destroy such vital concepts as possibility, time, evolutionary change, discontinuity, all universals and the sense of purpose in man. The New Physics with Heisenberg's doctrine of indeterminacy, especially in the aubatomic spheres, has shown that even in Physics, long the stronghold of Determinism, it is at least doubtful whether such an absolute notion is valid. The

alternative to determinism is not a capricious indeterminism but real self or personal determination. Thus in rallying to the support of individuality, Humanism has done good service. This was the position of Jesus. By teaching and example He taught that a man is of more value than a sheep; in fact, that he is so valuable that God sent His Son to die for him. In a machine age, when force, standardization, militarism, would destroy human personality, this doctrine of the value of the individual needs a new emphasis.

The second lesson that the decline of Humanism brings to theology is the need of an inclusive religion and not one exclusive of all scientific, cultural and social values. What shall be the attitude of Christianity to science and, in fact, to all culture? This is a vital question for the Church to answer. This relation of religion to culture is a vital one for Protestantism. Humanism makes the mistake of subordinating Christianity to culture or of identifying the two. That is not the Biblical standpoint. That position has been destroyed today. But shall we go to the opposite extreme and make Christianity indifferent, and even hostile, to all social and moral progress? Shall we take the position of the extreme Chiliast who sits around with folded hands, waiting for His Lord's return on the clouds of glory, and refuses to take any interest whatever in social amelioration? That is just as vital a mistake as the position of the Humanist who would glorify all culture. That leads to obscuranatism. To me the greatest blot on the record of Christian Thought is its indifference to and even hostility to Liberal Thought. We should hang our heads with shame when we reflect that some of the greatest scientific discoveries and social Reformations (such as the war against slavery, against war itself and in favor of a just economic order) have had to be conducted with at least a part of the Church indifferent, if not hostile. Says Alfred E. Garvie in *The Christian Faith* (p. 32), "How many good and godly people have been deprived of the wider culture which science can offer by their prejudice and suspicion!"

There is such a thing as a true Christian culture. The trouble with humanistic culture is that it is purely man-made. True culture that will abide should be God-created and heaven-sent. This

is one important truth that Barthian theology emphasizes. Human culture is not of the essence of revealed religion but its fruit. Says Paul in Philippians 4:8, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Here is the attitude of Christianity to all that is worthwhile in human culture. Here is the real treasure of new thoughts in the New Testament. Says Jesus in John 10:10, "I am come that ye might have life and have it more abundantly." Jesus evidently believed that true religion should not crib, cabin and confine man but lead his spirit into the more abundant life.

Finally, the decline of Humanism teaches us that the doctrine of God furnishes the necessary background for all thought as well as for all morals. The house of cards which Humanism erected fell because it did not have any sound foundation. It tried to build human culture and to defend the rights of the individual without God, and it failed. Here, then, is the very opportunity for the right sort of Christianity. Here, may I say, is the very opportunity for a sound and reasonable Calvinism. Who knows but that we are come to the kingdom for such a time as this, when all humanistic schemes for social and world betterment have failed? But let us examine our own positions and see if our theological positions are able to erect a real temple of social betterment on the ruins of humanistic culture. A narrow, bigoted, obscurantist theology will fail to meet the crisis of the hour. Charles Hartshorne, after skilfully demolishing what is left of Humanism, proposes a doctrine of God the world-soul, a sort of Pan-Psychism as a substitute for the Pragmatism that has failed. But such a naturalistic theism, such an impersonal God, will fail just as truly as did Humanism. It possesses all its weaknesses and few of its advantages. No; after the decline of Humanism we need a personal God, one who is both transcendant to and immanent in the universe. We need the very God who was revealed in the face of Jesus Christ, who went about not indifferent to the times in which He lived but ready to redeem both individuals and society. As Alfred E. Garvie well says in *The Christian Faith*

(p. 43), "Our age has been raising the Babel Tower of this sufficiency of man unto the heavens (Gen. 11:1-9), and confusion has fallen on our thought and life." We need to reaffirm the doctrine that the only sufficiency for man and for the world is in the God who was revealed by Jesus Christ.

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## THE LIFE AND LETTERS OF WALTER W. MOORE.*

Some one has said that every man could write one interesting book—the story of his own life. But some lives are fuller, richer, of more thrilling interest than others, and of larger and more permanent benefit to the world. Such was the life of Dr. Walter W. Moore, one of the epochal men of our Church, the Second Founder and First President of Union Seminary, a man distinguished as preacher, teacher, author and executive. It will be of interest to the readers of the REVIEW to know that the portrayal of his life, under the title above given, written by Dr. J. Gray McAllister of the Seminary Faculty at the special request of the Seminary Board and the family of Dr. Moore, will be off the press in a few weeks. And a thrilling life it was as the newsboy on the streets of Charlotte comes to leadership in school, college and seminary, becomes a horseback evangelist in Western North Carolina, and a rising young pastor in Blue Grass Kentucky, is called back to teach in Union Seminary, attains rank as one of the most captivating preachers of his day, achieves the removal of the Seminary to Richmond, is elected its first president, and builds it up in equipment, endowment, curriculum, numbers and influence to a commanding position in ~~the~~ Church.

All through the years Dr. Moore was keeping in touch with people—with his mother, with his Davidson and Union Seminary mates, with leaders of the Church at home and abroad, with private church members who wrote him on personal problems and church matters,—and his letters to them are newsy, sparkling,

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*By J. Gray McAllister. Published by Union Theological Seminary, Richmond, Va. $2.50 ($2.00 for pre-publication orders).

vigorous, sympathetic, as the case might be. These letters, reinforced by his articles and books, give intimate pictures of Charlotte, Lenoir, Bourbon County, Ky., Hampden-Sydney, Richmond and the cities and open places of the Old World. He describes a Blue Grass camp-meeting and the preaching he heard in Chicago. Others tell of his shortest sermon in Millersburg and how, as a youth among veteran orators, he captured and held a wearied audience when the General Assemblies met in joint session in Philadelphia, and of his serious or semi-humorous addresses to college boys and girls and seminary students. There are letters about the founding of Louisville Seminary, his state paper on the removal of Union Seminary, his letter to the delegates who were to decide the issue at Charleston. Exchanges of letters with Mr. George W. Watts, Mr. W. W. Spence, Dr. James Sprunt, Dr. A. F. Schauffler, Drs. R. F. Campbell, W. L. Lingle, Egbert W. Smith, H. H. Sweets, James I. Vance and James Stalker—to mention only a few—are given place along with his letter to a discourteous minister, another to a distressed mother, another to a young man who had lost his faith, a sheaf of War letters, and letters about the Training School and Mission Court. These letters, by the hundred, brimming with interest and now published for the first time, give unforgettable pictures of the time and are thus invaluable as throwing further light upon the interesting events and periods they cover. Upon the background of the time and with a minimum of comment and interpretation they tell their own story of a life of unusual graciousness and charm.

This is a book that should be read and owned not only by every alumnus of Union Seminary but by every lover of the Church. It is the result of years of work, in which more than 20,000 letters and a multitude of articles and documents were examined, outside source material requisitioned and the stream of a fascinating life story given expression. The book, of more than 400 pages, will be a handsome production, worthy of the man it portrays. It will be an ideal book for your library and an ideal book to present to some friend who loves the true, the beautiful and the good. It would be impossible to issue a book of this size and format for anything like the price asked except for the generous gifts of three friends of the enterprise. The book will be

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

## EXEGETICAL THEOLOGY

THE HISTORICAL BACKGROUND OF THE BIBLE. *By J. N. Schofield.* Thomas Nelson and Sons, New York. 333 pages. 7/6 net. This is an important book. As its title indicates, it is a historical background of the Bible as derived from archaeology and the study of contemporary material. It covers both the Old and New Testaments and the interval between, with an additional chapter on Palestine in the twentieth century. It is a most useful handbook on Bible history as well as one on archaeology as it pertains to the Bible. The author seems to be seeking truth without regard to any school of thought, and appears to be a competent interpreter of archaeological discoveries that bear on Bible history. His interpretations may not always be in accord with the accepted view of early Old Testament history, but we must remember that they are interpretations and can be set aside by competent scholarship if they are in error. This book is a good antidote to those books on Biblical archaeology that force every discovery into harmony with some preconceived view of Bible history without thorough and scholarly investigation. The illustrations and maps add much to the value of the book, as does the index also.

J. C. S.

RAND MCNALLY HISTORICAL ATLAS OF THE HOLY LAND. Rand McNally & Co., New York. 32 pages. $1.00. This newly issued collection of 46 maps, clearly printed in colors (18 of which are full page, 11 1/2 by 9 inches), is most comprehensive. It includes (in part) a Physical Map of Palestine; maps of Ancient Mediterranean lands; Palestine before the conquest by Egypt; Egypt under Rameses II; Palestine of the tribes of Israel; Palestine under Saul, David, Solomon; the Empires of Syria, Assyria, Babylon, Persia, Rome; eight maps tracing the Life of Jesus; Ancient Cities: Athens, Antioch, Rome, Ephesus, Corinth, Damascus; the Isles of Greece and the Seven Churches; Modern Palestine, together with an Index to Place in Modern Palestine.

The volume is a handsome, well bound, legibly printed book, which will grace any reading table or library. The Publishers' reputation as pioneers in the art of map-making—their researches have measurably advanced the art—has been fully maintained in this valuable contribution to the historical geography of the Holy Land. Any one who follows the colorful and turbulent history which has been recently unfolding in modern Palestine, will find in this atlas an adequate geographic background together with first-hand objective information. All students of the Bible, and particularly of the Near East as the cradle of civilization, or as the birth-place of religions, who desire authentic and unbiased aid will find this to be an up-to-date, corrected, and graphic handbook. The volume is not too large for desk use, nor too small for use in study groups.

H. T. K.

THE BIBLE COMES ALIVE. *By Sir Charles Marston, F. S. A.* Fleming H. Revell Company, New York. 304 pages. $2.00. The distinguished author of *New Bible Evidence* continues to report first-hand on the contribution of the spade to the vindication and truthfulness of the Bible. The table of contents indicates the ambitious scope of the author's treatment: 1. The Science of Man. 2. Archaeological Evidence for the Period from Creation to Abraham. 3. Moses: The Man of God. 4. Joshua: The Captain of the Lord. 5. Lachish: Judah's Chief Fenced City. 6. Excavations at Lachish. 7. The Temple Ruins outside Lachish. 8. The Story of the Alphabet. 9. The Lachish Letters. 10. More about the Lachish Letters. 11. Sennacherib's Assault on Lachish. 12. The 1936-37 Excavations. 13. Conclusion.

An Appendix of six parts consists of an essay on Monotheism as the predecessor of Polytheism in Summerian Religion, by the late Steven Langdon; a Newspaper contribution on Alphabetic Inscriptions in the Mosaic Age, by the same author; a statement of the date of Joshua's Destruction of Jericho, signed by Alan Rowe and John Garstang; a note on the date of the Exodus by Mr. Marston; a note on the origin of the alphabet, by Dr. Alan H. Gardiner, and a table of comparative chronology of early Bible history. Thirty-one photographic plates, accompanied by descriptions, are found at the end of the book, which is further embellished in the text by six full-page plans and drawings.

The story Mr. Marston has written is indeed an entrancing one, bringing up to date the romance of the latest archaeological discoveries in Palestine, a period which has been overwhelmingly rewarded in its contributions, as his story indicates. But Mr. Marston writes as a propagandist rather than as a scholar. The reader will do well to read the preface to this volume carefully, giving particular attention to the author's paragraph on page vii, in which he indicates that the distinguished scholars concerning whose discoveries he writes "are not held to assent to all the author's deductions and conclusions." In other words, the reader must be careful to distinguish between the facts themselves and the opinions about these facts, between the data made available by the discoveries and the inferences which the author has drawn from them.

It is as yet too early to realize the full significance of the discoveries about which Mr. Marston writes; still, by virtue of his personal participation in many of these investigations, he has written with an authority, a wealth of first-hand knowledge and a sense of direction which must be reckoned with in all days to come. H. T. K.

THE OLD TESTAMENT AND MODERN DISCOVERY. *By Stephen L. Caiger.* The Macmillan Co., New York. 96 pages. 90 cents. An excellent first book for anyone who is interested or wishes to become interested in the Old Testament in the light of archeology. Without sacrificing interest to brevity, or accuracy to interest, the author gives in small compass a

remarkably broad picture of the results of excavation and other discoveries in Palestine and other Bible lands. It makes fascinating reading by itself; and those who have not kept up with this field in recent years will find much that is new. A bibliography guides the student to sources of more complete information. Numerous clear photographs add to the value of the book. The most recent discoveries, such as the Lachish letters and the Ras Shamra tablets, are explained. It should be noted, however, that Prof. J. W. Jack *(Palestine Exploration Fund Quarterly,* July 1938) gives good reason for believing that the mysterious ". . . iah" of the Lachish letters is not Uriah, as Caiger (following Torczyner) thinks, but more probably the prophet Jeremiah himself. K. J. F.

The History of Israel. *By H. Wheeler Robinson.* Charles Scribner's Sons, New York. 262 pages. $2.25. The author is Principal of Regent's Park College and Reader in Biblical Criticism in the University of Oxford. In the author's own words, this short history of Israel was prepared "to meet the need felt by many teachers and students for an introductory text-book covering the whole ground, and suitable as a preparation for the use of the larger histories, and of studies of special periods." The book covers the period from the Exodus to the destruction of Jerusalem in 70 A. D. In the closing chapter, "Israel's Contribution to the Philosophy of History," the author suggests rather than discusses at length four instinctive assumptions of life which were native to Israel, "intrinsic qualities of her historic life," which, unconsciously rather than deliberately, influenced the recording of the facts and factors of her history. The chapter is worth careful study and should prove espcially interesting and helpful to those who are still wrestling with the elusive problem of how to interpret the Old Testament as revelation. The book contains a full subject index and a most useful index of Scripture references as well as several helpful tables. J. B. C., Jr.

In the Steps of Moses The Lawgiver. *By Louis Golding.* The Macmillan Company, New York. 355 pages. 25 full page sepia photographs. $2.50. The author sets forth from London to Egypt to discover the place where Moses was born, and seeks when that has been done to his satisfaction to follow the steps of the great leader from the time of his birth to the foot of Mount Sinai. Mr. Golding lives among all sorts of people and gathers a wealth of legend past and present to make the localities and their occupants live gloriously in the mind of the reader. He does for Moses what Morton has done for Paul and the Master in his two recent books. The volume has as much charm and strength as any book recently written about the Bible lands of the Eastern Mediterranean. The illustrations are unusually beautiful, and the author's handling of dialogue is far superior to that of the average author of a travel book. An index and a bibliography contribute to the value of the volume.

C. H. N.

STORIES FROM THE OLD TESTAMENT. *Adapted and Illustrated by Maud and Miska Petersham.* John C. Winston Co., Philadelphia. 128 pages. $2.75. A more beautiful book and a finer presentation of the matchless stories of the Old Testament for little ones can hardly be imagined. The story of Joseph, Moses, Ruth and David are told, largely in Scriptural language. The pictures are outstanding, realistic, living, irresistibly attractive, drawn by able artists, all of whose work is a delight. The major pictures are full-page in six colors, and wash drawings are interspersed. A book that will be a continual joy to children and to their parents.

E. T. T.

THE SPIRIT OF THE SHEPHERD. *By M. P. Krikorian.* Zondervan Publishing House, Grand Rapids, Mich. 125 pages. $1.00. With the probable exception of the Lord's Prayer, no portion of the Holy Scriptures has been so universally treasured as the Shepherd Psalm. Many have written their interpretations of its blessed truths. This book will be greeted with pleasure by all who love this Psalm. Rev. M. P. Krikorian, an Armenian, the son of martyred parents, a missionary, born a few miles north of Tarsus, who was actually a shepherd, gives us an interpretation that is full of warmth, that glows with evangelistic fervor and that touches spiritual depths of divine truth. The six verses are set forth under the more familiar Old Testament names for the Lord—

Jehovah-Jireh—The Providing Shepherd Lord, verses 1 and 2.

Jehovah-Tsidkenu—The Pioneering Shepherd Lord, verse 3.

Jehovah-Shalom—The Pacifying Shepherd Lord, verse 4.

Jehovah-Nissi—The Prevailing Shepherd Lord, verse 5.

Jehovah-Shammah—Permanently at Home with the Shepherd Lord, verse 6.

The book closes with an appeal that we may know this Psalm, not only prophetically, historically and intellectually but personally and experimentally and that thus we may come to know the Good Shepherd who gave His life for the sheep.

J. L. F.

THE APOCRYPHA: AN AMERICAN TRANSLATION. *By Edgar J. Goodspeed.* University of Chicago Press, Chicago. 493 pages. $3.00. Strange as it may seem, this is the first translation of the entire Apocraphy into English since Coverdale in 1535 and Gregory Martin in 1582 translated it from the Latin Vulgate, and the first time that the Greek Apocrypha as a whole has ever been translated directly from the Greek into English. As Dr. Goodspeed points out, great values are to be found in these books, included in the Roman Catholic Bible, and forming an integral part of the King James version of 1611. Individual books have their particular merits; the collection as a whole is a necessary link between the Old Testament and the New and is "indispensable to the student of the New Testament, of which it forms the prelude and background." Dr. Goodspeed

presents this volume as the completion of his famed American Translation of the Old and New Testaments. The book is handsomely printed and contains a number of illustrations and a brief introduction to each of the fourteen books. E. T. T.

ORIGINS OF THE GOSPELS. *By Floyd V. Filson.* The Abingdon Press, New York. 216 pages. $2.00. This book grew out of lectures delivered by the Professor of New Testament Literature and History at the summer conferences held for ministers at the Presbyterian Theological Seminary in Chicago. There are seven chapters: 1. The Minister and Gospel Criticism (why the minister cannot neglect criticism). 2. The Quest of the Original Greek Text (an account of the methods and present findings in N. T. textual criticism). 3. Were the Gospels Written in Aramaic? (evidence to show that they were not). 4. Form Criticism (its methods and values). 5. Proposed Solutions of the Synoptic Problem (the theories as to the relationship of these Gospels and the written sources behind them). 6. The Individual Synoptic Gospels (authorship, purpose and general content of Matthew, Mark and Luke). 7. The Fourth Gospel (same as for the synoptics). Dr. Filson follows a large majority of modern New Testament scholars in his views of the authorship and dates of these Gospels. Mark and Luke, he holds, probably wrote the Gospels called by their name. John is based on a genuine Palestinian tradition, possibly from the Apostle John, but was probably written by his disciple, the "Elder John." Such findings may seem liberal to some, but they are conservatively liberal, and the author clearly and interestingly states the opinions of those with whom he disagrees as well as the evidence on which his own opinion is based. At the end of each chapter is a brief list of books for those who would desire to study further in the field discussed. This is an informing and worthwhile book, and will well repay a careful reading. Surely as "specialists" in the Word of God, all ministers should at least know what conclusions the New Testament scholars have reached, and I do not know of any book which in the same space gives a better treatment of the problems discussed. J. E. B.

THE GREAT STORY from the authorized King James Version of the Bible. Harcourt, Brace and Co., New York. 101 pages. $2.00. In this book we have the story of Christ's life in a continuous narrative, and in the exact wording of the King James version, selected from the four Gospels. The most dramatic and best known of the miracles are included, and the basic simple teachings of Christ. The most attractive feature of the book is the reproduction in full color of fifteen paintings by famous artists. The book is beautifully printed, and will make a handsome and appropriate gift. E. T. T.

THE GREATEST NAME. A LIFE OF JESUS FOR BOYS AND GIRLS. *By Elsie Ball.* The Abingdon Press, New York. 149 pages. $1.50. This is an ideal story of Jesus' life for Juniors (interesting and valuable also for those who are older). Miss Ball, a prolific writer, experienced as a teacher and social-religious worker, has told the story simply, yet graphically against its historical and geographic background, in connection with the social conditions of the times, so that Jesus' life and ministry becomes vital not only for his own day but also for our own—in terms that Juniors can understand. The excellent illustrations are by Harold Copping. The book is strongly, enthusiastically recommended. Buy it for your children, recommend it to your Junior teachers and to the parents of Junior children, put it in your Sunday School library. E. T. T.

THE SCHOOL OF JESUS, A Primer of Discipleship. *By G. R. H. Shafto.* Association Press, New York. 96 pages. $1.00. This English book brings to us a most stimulating study and discussion of the school of the Master that is simple in arrangement, close to the Gospels and to life in the content and culturally stimulating in its references and questions. It is arranged to guide in a dozen or so group discussions, the first half presenting the fundamental elements in Jesus' school and the rest the applications of the lesson as found in the Sermon on the Mount. This latter is based on "an extraordinarily fresh and arresting interpretation," a paraphrase of the Sermon that is in itself worth the price of the book. For real study and purposeful application of Christ's message of discipleship it is one of the best, small "life-centered" group-texts this writer has seen. H. W. M.

WHAT JESUS TAUGHT. *By Burton Scott Easton.* The Abingdon Press, New York. 147 pages. $1.50. In the first half of the book Dr. Easton has collections of sayings from the first three Gospels arranged under five major divisions (each with subdivisions): "The Preparation," "Righteousness," "The Father," "The Mission," "The Rejection," and "Conversion." In the second half of the book are given short comments on each of the individual passages quoted. The nature of the comment varies, it may be to justify the classification, to bring out the meaning, to set it in its proper context in the life of Jesus or to suggest its practical application to our life today. Many will find this book of value both for its interesting arrangement of sayings on special topics and for the illuminating comments Dr. Easton makes on many of the pasages. J. E. B.

PRACTICAL LESSONS FROM THE LATER MINISTRY OF JESUS. *By A. B. Curry, D. D., LL. D.* Presbyterian Committee of Publication, Richmond, Va. 1938. 247 pages. $1.00. Out of his ripe maturity, the author of *Practical Lessons from the Early Ministry of Jesus,* now the beloved pastor

emeritus of the Second Presbyterian Church, Memphis, Tenn., continues to preach through his writings. From some thirty different incidents in our Lord's later ministry the author draws practical interpretations of His teaching which have a direct bearing on vital concerns of present-day life, for example, suffering, the child, forgiveness, prayer, the use of money, marriage and divorce, death, the future life, and others.

Each chapter consists of, (1) The scripture portion, and references to parallel passages, (2) The life situation as Jesus faced it, and (3) Application to present-day life. Parents and children in the home, the Sunday School teacher and his class, the lay reader and his congregation, the leader and his prayer group, the minister and his people, will all find themselves enriched as the succeeding pages of this charmingly written volume open their spiritual wealth to them. The picture of "Jesus at the Passover Table" and "Jesus institutes the Lord's Supper" are especially notable for their tenderness and penetration. The apt use of well-chosen illustrations from poetry and from classical and biographical sources all add to the many-sided appeal of this readable and instructive contribution to our devotional literature. H. T. K.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS. *By James Moffatt.* Harper and Brothers, New York. 286 pages. $3.50. This is the latest of the series of commentaries issued under the editorship of Dr. Moffatt. It is similar to the others in general character, being based on Dr. Moffatt's translation of the New Testament, and being prepared especially for students who are "Greekless." However, where necessary, comments are thrown in calling attention to the Greek expression behind the English translation.

Dr. Moffatt himself is the author of this commentary. His viewpoint as to Paul as an inspired writer is not that of many in our Church. Perhaps this quotation from page 155 where he comments on Paul's arguments about women in public service (1 Cor. 11:14-16) will make his point of view clear:

"The paragraph exhibits the apostle hampered by ideas and customs of his age, anxious lest the religious freedom he proclaimed should be compromised by ardent souls, and at the same time half-conscious that his own principle of Christian equality for the sexes did not exactly square with the dress regulation which he felt bound to enforce, in his anxiety to prevent any of his own churches breaking loose from a tradition about garb in public worship which had been adopted by the Jewish Christian communities. Even with the risk of being taunted with debarring women from religious privileges such as they enjoyed in a cult like that of Isis, he takes a conservative line on the issue. The more permaent items of the discussion are that he never dreamed of forbidding women to pray or preach in public worship under the inspiration of the Spirit and that he was sensible that a breach of decorum might be due to a lack of moral

delicacy. Still, to turn a social convention, which was far from universal, into a moral obligation binding upon all, is doubtfully wise, however well-meaning its motives may be."

Understanding Dr. Moffatt's point of view, as we approve or disapprove, we can either accept or discount what is affected by it and may then go on to profit by the many excellencies we find in the book. Dr. Moffatt brings a wealth of information as to the thought and customs of the times either as illustration of or contrast to the Christian position as set forth by Paul. His exposition of Paul's words are interesting, stimulating and practical, and the book should prove a valuable addition to any one's library on this most interesting Epistle. J. E. B.

PETER: THE MAN JESUS MADE. *By Hillyer H. Stratton.* Zondervan Publishing House, Grand Rapids, Mich. 147 pages. $1.00. An interesting treatise on the life, character and writings of the Prince of Apostles by the son of the late John Roach Stratton. It will be especially valuable for lay leaders. For ministers, its principal value lies in its presentation of the best thought on the subject from a number of sources, in terse and attractive form. M. L. P.

BY FAITH. *By Dwight J. Bradley.* The Abingdon Press, New York. 153 pages. $1.00. This small volume will not let any one down who is seeking for a fresh and intelligent treatment of some of the Old Testament heroes of faith. It is based upon a study of the eleventh chapter of Hebrews together with the Old Testament stories of the characters studied. "We are encouraged as we look back to those who have gone before: to Abel, whose faith was pure; to Enoch, whose faith was consistent; to Noah, whose faith was redemptive; to Abraham, whose faith founded a spiritual civilization on earth; to Moses, whose faith was both redemptive and constructive; to Rahab, whose faith gave her insight into God's action in history; to the heroes and martyrs and prophets of Israel in earlier times; to the martyrs and saints of Israel in later days; and finally to Jesus, the author of our Christian faith, which He so marvelously enriched by His own life and death and resurrection." These people come into our modern world with something to say to all of us where there are multitudes putting their faith in the movies and in sports, in dictatorships and political totalitarianism. Dr. Bradley makes our faith in God one of the living necessities of individuals and of the world today. His dealing with the subject is so appealing you do not want to put the volume down until you have finished. It is a devotional book of the highest type, free of sentimentalism, and when you have read it you have a fresh vision of faith and new desire to help people see. The preacher who seeks some priming for the homiletical pump will find this book of value. The layman who may want to know what the functional value of faith in God is will find here an intelligent answer to his query. J. W. J.

## SYSTEMATIC THEOLOGY

CONTEMPORARY CONTINENTAL THEOLOGY. *By Walter Marshall Horton.* Harper and Brothers, New York. 246 pages. $2.00. Two "must volumes" in the library of any minister interested in the development of modern theology are *Contemporary English Theology,* written by Walter M. Horton in 1936, and reviewed in a previous issue of this magazine, and this its companion volume by the same author. Dr. Horton holds to his previously professed conviction that Americans need to learn most of all from the great English theologians, but feels "that the potential contribution of Continental Theology is also very great, and its very remoteness from our present condition ought to stimulate our determination to comprehend its significance." This book aims to be a guide-book for those who wish to undertake a voyage of discovery. The author's skill in summarizing the thought of other men makes him an excellent conductor for such a tour. Successive chapters are given to the rediscovery of Orthodox theology, the rediscovery of Catholic theology, the crisis in German Protestant theology and a survey of Protestant theology outside of Germany. E. T. T.

DOCTRINES OF THE CREED. *By Oliver Chase Quick,* Professor of Divinity in the University of Durham. Charles Scribner's Sons, New York. 350 pages. $3.75. Canon Quick is one of the authors of the recent volume, *Theology in the Church of England.* This new volume, like that report, is very clear and quite fair; Dr. Quick's theology is a bit more conservative than that of the commission; and his book is less easy to read than the commission's because he goes deeper. This is a course of lectures in systematic theology, well worth reading for four good reasons: (1) what they say; (2) some of the things they omit; (3) their exposition of a certain school of thought; and (4) the direction in which they are moving, especially with reference to union, orders, and ecumenicity. Evangelical, broad and high tendencies are combined with less highness than breadth and a great deal of the spirit of Christian faith and evangelical fellowship. W. T. R.

THE RIGHT TO BELIEVE. *By J. S. Whale.* Charles Scribner's Sons, New York. 132 pages. $1.25. Last summer at Princeton, at Northfield, and at other places in our country Dr. Whale presented to deeply interested groups the truths contained in this book. It was my privilege to hear these lectures. Small in body, alert in mind, rich in scholarship, consecrated to Christ, the president of Cheshunt college, Cambridge, England, is an outstanding leader in the Christian Church. Very effectively he calls our generation away from the discredited dogma of "inevitable progress" to the fact that redemption is needed and is provided in Jesus Christ our

Lord. The line of thought pursued in this volume is indicated by the titles given to the eight chapters: Man's Immemorial Need"; "Christ the Redeemer"; "The Body of Christ"; "Conflicting Loyalties"; "Life Everlasting"; "The Right to Believe"; "How Can We Know the Will of God?"; "The Heart of the Matter." D. H. O.

THE PROBLEM OF FOLLOWING JESUS. *By James Gordon Gilkey, D. D., LL. D., Litt. D.,* minister of the South Congregational Church, Springfield, Mass. The Macmillan Co., New York. 127 pages. $1.50. Writing from the standpoint of an outspoken and extreme modernism, that is to say, regarding Jesus not as in any sense the incarnate Son of God nor at all infallible, but rather as a human being who "became the world's most significant teacher in the field of religion and ethics," Dr. Gilkey poses definite and serious problems which must be pondered by conservative not less than by liberal Protestants. Out of what appear to him to be confused and contradictory records, he selects three basic beliefs of Jesus. Discarding elements in Jesus' teaching which appear to the author to be merely conventional or downright mistaken, he names these three as permanent in value: that God loves each person; that every person has infinite value and deserves unfailing respect; and that (as consequence) the basic law of life is the law of kindness. To follow Jesus intelligently (i. e., not literally or with uncritical enthusiasm) is to concentrate attention on these three "essential and permanently significant elements" in His teaching, and to consider how they may best be effectively wrought into our life today. The most conservative Christian will surely agree that the law of kindness is of the essence of Christlike behavior and will agree also that carrying out this law presents genuine and serious difficulties. Some of these are presented concretely in the form of life-problems which all fair-minded readers must admit to be real. However far one may stand from Dr. Gilkey's theology (or the lack of it), one must confess that it is a sign of shallow and childish thinking to assert that following Jesus is easy, or even that it is easy to know just what He would have us do in every situation of our present complex world. Must we also confess that our lofty language about Christ is sometimes an attempted substitute for a serious effort to find His way? K. J. F.

THE CHURCH AND THE CHRISTIAN. *By Shailer Mathews.* The Macmillan Co., New York. 150 pages. $2.00. The broad purpose of this book is to present a practical approach to the problem of Christian co-operation. The Church's social influence is dependent upon its religious function, believes the author. The measure of the church's success is not conditioned upon the actual union of the many denominations but upon their co-operation as at present constituted. It begins to appear, if one takes seriously the recent conferences at Oxford and Edinburgh, that Christianity is seen and felt to be more than a mass of competitive philosophies

and theologies, but is composed of different groups of Christians possessed of a common loyalty to Jesus Christ. In the glow and warmth of such a loyalty intellectual difference come to appear as of minor importance. In the last chapter the author gives his answer to the question of the title, Are Churches Still Needed? There are four reasons why he believes that they are needed. First, to show that love is a practical basis for social action. Second, Christains need churches for the appropriation of God through social experience. Third, to appreciate and inculcate the spirit of Jesus Christ by substituting service for acquisitiveness. And, fourth, for the reason that social groups can preserve values which otherwise might be dissipated. This is a thought-provoking book and well pays one who reads it. F. H.

JESUS AND HIS CHURCH: *By R. Newton Flew.* The Abingdon Press, New York. 275 pages. $2.00. This book supplies a real need. The outstanding, possibly the most important, development in Christian thinking in recent years has been the enlarged emphasis upon the Christian Church. For this as well as for other reasons a critical re-examination of the New Testament basis of the doctrine of the Church, and particularly of the foundations of that doctrine in Jesus' own thought, is very welcome. Modern critical orthodoxy has followed Harnack in his dictum that Jesus neither founded nor intended the Church. Dr. Flew sets himself to prove that the Church was very much in the mind and plan of Jesus. The author is Principal of Wesley House, Cambridge. His scholarship is sound and his argument both conservative and convincing. He does not come to his careful study and defense of the often-disputed passage in Matthew 16 until after he has shown that there are many elements in the thinking of Jesus which presuppose the Church. Among these elements are Jesus' conception of the new Israel, the nature of His ethical teaching, His conception of the Messiahship, the call in His Evangel and the sending out of the disciples on a preaching mission. Part 1, "The Teaching of Jesus," in which this argument is worked out, is the most important half of the book. Part 2, "The Primitive Church," discusses the conception of the Ecclesia found in the earliest days after the Resurrection; while Part 3 is an exposition of "The Unity of the Apostolic Teaching" in regard to the Church. J. J. M.

THE CHRISTIAN UNDERSTANDING OF MAN. *By Prof. T. E. Jessup, Prof. R. L. Calhoun, Prof. N. N. Alexeiev, Prof. Emil Brunner, Pastor Pierre Maury, the Rev. Austin Farrer, Prof. W. M. Horton.* Willett, Clark & Co., Chicago. 268 pages. $2.00. This book, volume two of the Official Oxford Conference Books, is a symposium to which a group of brilliant thinkers has contributed. It is divided broadly into two parts. The first three papers constitute a splendid apologetic as in turn they present and criticise the purely scientific, the humanistic and the Marxist view of man. The last four authors give themselves to an exposition of the Christian doctrine of man. Fresh, up-to-date, scholarly, dealing with questions

that are actually being asked, approaching the subject from so many viewpoints, this book makes a notable contribution to the study of Christian Anthropology.

Each of the seven articles tempts one to give it special emphasis. The reviewer's particular interest at the moment or bent of mind would determine his choice. The opening chapter, by T. E. Jessup, professor of philosophy in the University College of Hull, entitled, "The Scientific Account of Man," in which he makes so plain the limitations of the methods of the physical sciences in dealing with human personality, is as fine a treatment of that subject as I have read. It wins my vote. W. T. T.

REVELATION AND RESPONSE. *By Edgar P. Dickie.* Charles Scribner's Sons, New York. 278 pages. $2.50. Prof. Edgar P. Dickie is professor of Divinity at St. Mary's College, The University of St. Andrews. He is known in America as a translator of Heim, having translated into English three of his best-known works. While a close student of Heim, Prof. Dickie is equally familiar with Barth and Brunner and with continental theology in general. The volume before us comprises the Kerr Lectures at Trinity College, Glasgow. The book is an attempt to evaluate continental theology and to interpret it to the English speaking world. Dr. Dickie shares Barth's basic concept of revelation. He is convinced that there is a Word of God to man and that the Word of God is the starting-point of all theology, but he realizes that continental theology in its supreme concern to recover again the transcendence of God has tended to fail to emphasize the part played by man in receiving revelation. As the title of the book indicates, Dr. Dickie attempts to balance the one-sided emphasis of continental theology by a treatment of the human, the historical and the social elements that are involved in the reception of revelation.

Dr. Dickie writes with a clear and readable style. He shows a clear understanding of the various viewpoints that exist on the continent and an excellent ability to present them succinctly. On the whole I must confess my agreement with most of the positions than Dr. Dickie takes and my conviction that in this book "he presents an excellent foundation for the Christian faith." H. R.

PURITY OF HEART. *By Soren Kierkegaard.* Harper and Bros., New York. 207 plus xxviii pages. $2.00. Translated from the Danish with an introductory essay by Douglas V. Steere, Associate Professor of Philosophy in Haverford College. The first of Kierkegaard's religious discourses to appear in English presents the thesis that "purity of heart is to will one thing." Mr. Steere, who has written one volume of the Hazen series on religion, now gives us a beautiful English version of this study of single- and double-mindedness, a challenge to commit yourself to the Best.

In these devotional addresses one finds deep earnestness but far less of paradox than in the pseudonymous ethical, philosophical, and theological writings of the author which usually receive more attention. In fact,

Haecker claims that the real Kierkegaard is to be found only in his edifying discourses. You find the Dane looking at an idea and then writing about it, often brilliantly; then he moves a few steps and studies the same thing just as brilliantly from a different angle; then he moves again and repeats; and so on. A sincere moral and religious emphasis pervades the whole volume. The thoughtful reader may find that this book helps him to pray and sends him to his knees. W. T. R.

A Self Worth Having. *By W. G. Chanter.* The Abingdon Press, New York. 116 pages. $1.25. This is a book of essays by the pastor of the College Church and member of the Faculty of Wesleyan University. Dr. Chanter affirms that a self worth having demands conscious fashioning, insight to see the spiritual as the real, freedom from the dominance of the world yet capacity to be at home in it, unselfishness—which is a positive dedication to the best interests of all men—courage, and faith. The author finds in Jesus of Nazareth the "supreme model for the student of the attainment of self-hood." There is nothing that is flashy or sparkling about the book, but many of its sentences are weighted with sound wisdom.

J. A. R., Jr.

## HISTORICAL THEOLOGY.

The First Five Centuries of the Church. *By James Moffatt.* Cokesbury Press, Nashville. 262 pages. $2.00. Dr. Moffatt is not only a great scholar and a brilliant writer of English prose but also, as his translation of the Bible shows, a very independent interpreter of documents and events. He contradicts the current claim that the early Christians were too pacifist to be army officers: the evidence against him is the kind that would prove that no Presbyterians ever danced because dancing was condemned by preachers and church courts. His account of the changes in church government is thoroughly Presbyterian; he is also sane and accurate on the sacraments. This fruit of years of teaching has other values too numerous to mention. The 72 pages of chronological tables are full of meat but marred by some faulty arrangement, including a confusion of "secular" and "church" with "eastern" and "western." The 52-page bibliography contains a delightful 14-page discussion of "historical novels and romantic sketches." The pastor who reads this volume will review, re-think, and learn, and may get a fresh perspective of this half-millennium. W. T. R.

The Development of Religious Toleration in England, from the Convention of the Long Parliament to the Restoration, 1640-1660. The Revolutionary Experiments and Dominant Religious Thought. *By W. K. Jordan.* Harvard University Press, Cambridge, Mass. 560 pages. $5.00. In previous volumes the author has traced the development of religious toleration in England from the beginning of the English Reformation to the death of Queen Elizabeth and from the accession of James I to the

Convention of the Long Parliament. Both of these volumes have been reviewed and commended in warmest terms to readers of this magazine. The present volume, which covers the period of the Westminster Assembly and of Independent dominance under Cromwell, is the most valuable of the three, and of greatest interest to Presbyterians. In the preceding volumes the author shows how the Elizabethan ideal of a regional and tolerant Catholicity was perverted and gravely misinterpreted by a small but powerful and intolerant Anglo-Catholicism, which through its control of the monarchy brought the nation to the brink of war. The present volume shows how the intolerance of the Presbyterians (including the famous Westminster divines), set on the establishment of an exclusive national church, stimulated and provoked the development of ideas of religious toleration in England especially among the Sectarians and insured the collapse of Presbyterianism.

The three volumes in the series, this volume in itself, compose a magnum opus, which deserve particular attention in our present age, when religious tolerance is once more on the wane. There is no comparable work in this particular field. E. T. T.

THE QUAKERS: THEIR STORY AND MESSAGE. Third Revised Edition. *By A. Neave Brayshaw.* The Macmillan Co., New York. 365 pages. $2.75. The value of this standard work is attested by the fact that a third edition has been required. It is a revised edition, which contains considerable material not found in the earlier ones. It is the best book I know to acquaint one with the story and message of the Quakers. The author gives a quick picture of George Fox, traces briefly the rise of the movement, its subsequent decline, due to a deadening traditionalism and a false seclusion from the world, and then its more recent emergence into the full life of our times. Special attention is given to the strands that have run continuously through the history of the Society of Friends—"the emphasis laid on Divine guidance, variously as this has been understood, and the philanthropic concern for the outward well-being of mankind." The story is told not primarily as a matter of antiquarian historical interest but in order to give understanding of the Quaker church, that those who labor for its welfare may gain wisdom from a knowledge of its past. In the reviewer's estimation it is the most valuable type of Church history, invaluable to the Quaker, and also to the non-Quaker, who wishes a real understanding of the distinctive contribution, the failure and success of the Society of Friends from the early days to the present. E. T. T.

FRANCES WILLARD OF EVANSTON. *By Lydia Jones Trowbridge.* Willett, Clark and Company, New York. 209 pages. $2.00. On the eve of the year that marks the centennial of Frances Willard's birth, we have this intimate and winsome biography by one who knew her as did perhaps no other person now living. Lydia Jones Trowbridge is the daughter of Miss Willard's beloved "Professor"—President William Jones of the Northwest-

ern Female College at Evanston, whither Frances Willard, a raw country girl, came in 1858 to obtain a college education. The Joneses and the Willards were intimate friends for forty years. This first-hand knowledge, coupled with full access to the records of the W. C. T. U. and contemporary newspaper accounts, provides the source and background for this very interesting account of the life of probably the greatest woman that America has ever produced. Ten years before the tribute was paid to Jane Addams, Frances Willard was called "the best-loved woman in America." In her honor was placed the first statue to a woman in the National Statuary Hall in the Capitol at Washington, accepted in 1905 as the gift of Illinois amid the eulogies of Congress. To one who had largely associated Frances Willard particularly with the work of the Woman's Christian Temperance Union and temperance reform in general this book was most illuminating regarding the many-sided ministry of this great woman. She was indeed an Apostle of Social Betterment. She started reforms in forty spheres of public welfare in America, in Europe and in Asia. The organization of which she was long the head became under her leadership a world-wide force for social justice. Edward Everett Hale declared that "her messages to her constituency were better worth reading than the messages of the President of the United States for the same time." Here in this comparatively short biography is her story from tomboy girlhood to world figure, and it is a story that will stimulate and inspire. J. S.

THE MEANING OF MOODY. *By P. Whitwell Wilson.* Fleming H. Revell Co., New York. 151 pages. $1.50. Since the centenary of the birth of Dwight L. Moody in 1937 many books and articles dealing with his life and work have appeared. This book by P. Whitwell Wilson is different. It is not a biography but rather an interpretation of the man for our times. The author is admirably fitted for his task. As a newspaper man he knows the present hour with its problems; he knows the heart and message of Moody; and he himself is in sympathy with the evangelical tradition in which the great preacher stood. As an illustration of his ability to relate Moody to our times we have these words: "He declares that all men, however ignorant and harshly oppressed, are entitled to be kings and priests in the royal family of a heavenly Father. The rights of native races asserted in mandates issued by the League of Nations are the direct corollary of the principles underlying the conception of fellowship which Moody adopted at his conversion." Here is his final appraisal of the meaning of Moody for these days: "I am one who doubts that Moody will ever pass out of the picture. I doubt it because Moody was never in any picture that did not include the Cross of Christ. He surveyed nations, religions, races, often differing from one another, sometimes hurting one another, and he said, 'He loved you all.'" C. V. C.

THE SECOND WORLD CONFERENCE ON FAITH AND ORDER: EDINBURGH, 1937. *Edited by Leonard Hodgson.* The Macmillan Co., New York. 386

pages. $2.50. This book is the official account of the Second World Conference on Faith and Order, held last summer in England, and is an invaluable document for students as well as for all delegates and for the many ministers and laymen interested in Christian unity. Part 1 gives a full report of the Proceedings of the Conference, including a summary of the debates and various points of view. Part 2 gives the official reports of the Conference, including the plan for the proposed World Council. Names of delegates, churches represented and other material are included in the Appendix. E. T. T.

CROSS AND SWASTIKA. The Ordeal of the German Evangelical Church. *By Dr. Arthur Frey.* The Macmillan Co., New York. 224 pages. $2.50. This book, strongly recommended by Karl Barth, who writes the introductory chapter, is perhaps the best single book to read on the present crisis confronting the Protestant Church in Germany. Dr. Frey, head of the Swiss Evangelical Press Service in Zurich, does not seek primarily to give a historical account of the church conflict but rather to make clear the fundamental issues which are involved. The roots of the conflict he holds are to be found in the century-old development of the philosophy of the enlightenment, which in one form or another has in recent years supplanted the gracious God revealed in Jesus Christ with the myth of man who is himself God in us. This myth, which even in the 19th century was pushing Christianity aside, takes shape in the National Socialist Revolution in the belief that God reveals Himself in blood and race, in the People's life and in the history of the People, and now comes forward with the claim to be *the* world view of the German nation. "Thus two totalitarian claims stand confronting each other in Germany: the claim of God: ye shall have no other gods before Me, and the National Socialist claim that acknowledges as the sole basis of the German People the National Socialist world-view, the blood and race myth. Two world-views stand over against each other. Here the Church cannot enter into any compromise without denying its own Lord by whom and through whom it lives." The issue then as the author sees it is the surrender of the Church, or its renewal. No book gives us a better understanding of the German Christians who advocate compromise, or a clearer statement of the essential positions of the Confessional Synod on whom the hope of the Church depends. E. T. T.

CHINA MARCHES TOWARD THE CROSS. *By Earl Cressy.* The Friendship Press, New York. 79 pages—paper, 25c. An excellent brief account of what is happening to Chinese Christians, to missionaries and to Christian institutions in the midst of the present conflict. The manuscript was prepared late in August; footnotes added by the editors bring the material down to date through October. A brief reference list of books and pamphlets is included as an appendix. This is the best account we have of the Church in China today. E. T. T.

CHRISTIAN ATTITUDES TO WAR AND PEACE. A Study of the Four Main Types. *By T. S. K. Scott-Craig.* Charles Scribner's Sons, New York. 180 pages. $1.75. The author holds that the present Christian position in regard to war and peace falls into four main types. These four main types go back in turn to four great theological traditions. The first, absolute religious pacifism, is derived directly from the spirit and principles of Jesus, who was absorbed with the vision of God and of His ultimate loving purpose for all mankind. Secondly, there is the great Catholic tradition which goes back to Augustine and which seeks to reconcile the conflicting demands of the City of God and the Earthly City. Third, there is the 'Evangelical' tradition, of which Luther is the grand exponent and which is based on the grim fact of human sin. The fourth great tradition is the liberal, which allows due weight to the Gospels but which is primarily influenced by the innate powers of the human reason and will. The founder of this tradition is Hugo Grotius, in whose system of international law national warfare is really an anachronism. These four attitudes are more than likely to continue on into the future. "It will be to our profit to understand the specific values latent in each of these emphases, and to explore how their exponents may work together more harmoniously for the expression of their common purpose, the deliverance of humanity from moral evil,—and the curse of war." Here, clearly expressed, is the purpose of the book. With its penetrating study of the main Christian types and its fine summary of the best that has been written on the subject since the horrors of the World War, this is an indispensable book for one who wishes to understand the Christian attitude toward war and peace in the past or in the present. And it may help the reader to reach a more satisfactory view of his own. The author himself believes that the true Christian policy is to preserve and seek to perfect the League of Nations, to the end that it may be able to make justice and humanity the basis of its resolutions and have at its disposal the power that is needed to make law respected and obeyed. E. T. T.

UNION OF CHRISTENDOM. *Edited by Kenneth Mackenzie,* Bishop of Brechin. The Macmillan Co., New York. 702 pages. $3.00. "The objects of this series of essays," writes the editor, "are, first, to get a hearing for the subject of reunion by explaining why we should concern ourselves about it at all; secondly, to explain how this disastrous splitting up of Christendom came about, and how far it has gone; thirdly, to face the question what can be done about it; and, lastly, to indicate some 'values' which must be maintained in any form of reunion which would be worth having at all." To accomplish these objects, the essays are grouped under five heads: (1) The Demand for Union; (2) The Causes of Disruption; (3) The Present Grouping of Christendom; (4) The Possibility of a United Christendom; and (5) Essential Principles of Catholicism. It is indeed an encyclopaedic work, as claimed by the publishers, and one of great value to any student of the ecumenical movement. Most of the contributors however are Anglo-

Catholics, and for the most part it is the Anglo-Catholic viewpoint that is presented. The non-Episcopal contributors present their essays largely against this background. The division between Catholic and non-Catholic churches seems to many to be the deepest and most important fissure in Christendom. Students of the Church Union movement therefor will find this book exceedingly valuable as they face this particular obstacle to the Reunion of Christendom. E. T. T.

THE RELIGIONS OF MANKIND. *By Edmund Davison Soper.* The Abingdon Press, New York. 350 pages. $3.00. This is a revised, enlarged and partly rewritten edition of Dr. Soper's well-known work. The author writes informingly, interestingly and with a sympathetic appreciation of the world's religions, their value and the contributions which they have made to the development of civilization. Each chapter of the book is brought up to date so as to include the changes and tendencies which have manifested themselves in the different religions within the last few decades. We commend the book cordially as an interesting and dependable work for the general reader and also as an introductory text for the study of the various religions of mankind. Each of the thirteen chapters has a bibliography suggested for further study. D. W. R.

EACH WITH HIS OWN BRUSH. *By Daniel Johnson Fleming.* Friendship Press, 150 Fifth Avenue, New York. 85 pages. $1.50. This presentation of contemporary Christian Art in Asia and Africa is a worthy supplement to Dr. Fleming's *Heritage of Beauty,* a pictorial representation of Modern Christian architecture in Asia and Africa, which was published about two years ago. The present volume reproduces sixty-five paintings and carvings, which afford an illuminating introduction to the rich contributions which the indigenous Churches in China, Japan, India and Africa are making to the artistic treasures of the Church universal. The book opens up before us a new and fascinating field of study. We cordially commend it to all who have any love for the beautiful in Christian art and who wish to appreciate the artistic genius of fellow-Christians in other lands and other cultures. D. W. R.

## PRACTICAL THEOLOGY.

CHRISTIANITY AND ECONOMICS. *By Sir Josiah Stamp.* The Macmillan Company, New York. 194 pages. $2.00. Here is another of those provocative books from the author of *Motive and Method in a Christian Order* which appeared two years ago. Since then Sir Josiah has been to America for a series of lectures and many churchmen have had opportunity to see and hear him. He is Director of the Bank of England, Chairman of the L. M. & S. Railway, member of the economic Advisory Council and was last year representative of the Crown at Australia's 150th anniversary celebration. In the present book he goes back to the days of Christ and ana-

lyzes the economic world in which Christ lived and the effect of His teaching on that world. Moving swiftly (far too swiftly for clarity) he traces the effect of Christian doctrine upon economic life and vice versa. Striking his familiar contention that the Church should only speak on economic matters through leaders who are experts upon economics, he nevertheless dares to speak to the Church on religious matters from his economic sanctum. His book is one of the very best treatises upon Christian Stewardship to be found. Written upon the dark background just across the Channel from his banking office, he has a message for the individual involving acquiring, saving, spending, giving and accounting; and for the nations, involving the very salvation of a stable civilization. R. C. L.

Liberality and Civilization. *By Gilbert Murray.* The Macmillan Co., New York. 94 pages. $1.00. This is a choice little book, brim full of big ideas. Sometimes I read by pages, often by paragraphs, without fear of missing any significant thought. But this small volume I read slowly, not skimming a single sentence or omitting even one word lest a challenging idea be overlooked. There is a delicious flavor of the classics in these pages, which is not surprising since they were written by Dr. Gilbert Murray, many years professor of Greek at Oxford University in England. In these Hibbert Lectures, for such they are, he uses the word "Liberality" rather than "Liberalism" to avoid party entanglement. He is dealing with a spirit far deeper than a political organization. Mr. Gladstone, so John Morley once said, used to ask concerning some member of his own party, "Is he a man of real Liberality?" Dr. Murray contends that civilization depends today upon the victory of liberality over totalitarianism. "If we wish peace and civilization to continue there is no alternative to justice, there is no alternative to Liberality." His practical suggestion may be presented by quoting a sentence or two from the beginning of the book and also from the close: "In Greek thought the first great necessity of civilization is a *Polis,* a word which we translate 'City' but which seems strictly speaking to have meant a circuit wall. Inside the wall men could rest and breathe freely, they were no longer in constant fear, like terrified beasts." . . . "Refuges amid this new return of ancient savagery, we nations that believe in civilization must build our city wall. We must form that *Polis* which men build in order to live and keep rebuilding and reforming in order to live well." . . . "If the great majority of the nations want peace, let them co-operate with one another in the things of peace: let them refuse absolutely to co-operate with the makers of war, and war presently will be impossible." Dr. Murray's idea is not unlike the suggestion of national quarantine made by President Roosevelt. It is well worth our earnest consideration. D. H. O.

City and Church in Transition. *By Murray H. Leiffer.* Willet, Clark & Co., Chicago. 301 pages. $2.50. This book is a timely one, as the Church in the city is the subject of the Home Missions study this year.

The leaders of a church in almost any type of city of any size would be helped by working through it, though it is based on a great many facts, carefully secured, about the growth and needs of cities running from 50,000 to 150,000 in population, and is primarily a study of these "in-between cities." Dr. Leiffer first discusses the city in which the Churches live in seven vital chapters whose titles reveal their content: "The Small City Grows Up"; "Mediopolis: The Pattern and Its Variants"; "The Commercial City: The Prototype of Mediopolis"; "The Industrial City: Mediopolis in Overalls"; "The Industrial Suburb: The Workshop of the Nation"; "The Residential Suburb: The Parlor of the Metropolis"; "The Resort City: The Play Town of the Nation." Then he turns to an examination of the Church in each type of city showing the way in which the character of the city affects the Church, determining its problems and objectives. Quite naturally there follows a study of the kind of program a church should develop in its particular community to make its work effective. One of the emphases in this survey is the need of the finest kind of interdenominational co-operation if the churches are to make headway in solving the multiplied and vexed social problems of the city. W. T. T.

CHURCH, COMMUNITY, AND STATE IN RELATION TO EDUCATION. *By Prof. F. Clarke, Dr. Paul Monroe, Prof. W. Zenkovsky, C. R. Morris, J. W. D. Smith, "X", Prof. Ph. Kohnstamm, J. H. Oldham.* Willet, Clark & Co., Chicago. 234 pages. $2.00. We have here Volume 6 of the Oxford Conference Books. A Russian, a Hollander, three Englishmen, a Scot, a professor in Teachers College, New York, and one writing with a German background, intriguingly called "X," prepare the chapters of this symposium and give us a world view of the crisis in education today. How clearly they reveal that education so often in countries with a liberal tradition is the means of the spread of secularism, as it reflects the culture of the community and nation and lacks direction and power in the presence of the surrounding moral and spiritual breakdown! In the hands of the totalitarian state, the school becomes the instrument of those in authority through which they impose their ideas upon the oncoming generations and mould them into preconceived patterns. Though strangely enough, according to Professor Zenkovsky, the schools in Russia have been freed from their political objectives, which are to be secured through the developing youth organizations.

One puts down the book with joy in his heart that in some countries at least we have a free school and a free Church in a free state. Almost immediately, however, he feels the obligation resting upon the Church to keep alive the spiritual philosophy of life, not simply by its own teaching and by maintaining helpful relationships with the public schools, but through creating groups of people who live out this faith in all of their personal and social relationships. The real educative influence after all is the prevailing culture of the community, which controls even the schools. Any

man interested in education, whether by Church or state, would be stimulated by this informing and stirring book. W. T. T.

WRITE YOUR OWN TEN COMMANDMENTS. *By Bernard Eugene Meland.* Willett, Clark & Co., Chicago. 147 pages. $1.50. This is a fascinating, provocative book. Part I describes us moderns as living in a world without standards, confused rather than immoral. As we have no authoritarian basis of morality, each man must write his own ten commandments. Part II gives "A Modern Man's Ten Commandments"—a short but stimulating chapter to each commandment. These commandments are based upon the thesis that man's supreme end is to grow. They are not ten moral ultimates but, rather, ten valid guide-posts to nobler and richer living.

The author is one of the ablest leaders of the "Wieman school" of theology. The book manifests the fundamental weaknesses of that theological bias. Further, the entire first part is based upon a fallacious inference that, as in a real sense morals are relative, therefore there are no moral ultimates. Yet for this very reason it is a valuable book to read. This is the sort of idea of morality many of the people in our congregations have assumed consciously or unconsciously in recent years.

This book deserves a wide reading among ministers. Despite the fundamental weaknesses suggested above, and a number of lesser ones, it contains some exceptionally stimulating, vital material. It ought to be read by all who work with college students or who preach to sophisticated folk. It will enable the preacher to understand them better and give him some valuable ideas for helping them. H. G. G.

RIGHT AND WRONG IN AN AGE OF CONFUSION. *By William P. King.* The Abingdon Press, New York. 246 pages. $2.00. This splendid book was written by the editor of the two "battle line" books—*Behaviorism* and *Humanism*—that were so popular a few years ago. The title of the introduction to this book, "The Blurred Sense of Right and Wrong," suggests the problem with which the author concerns himself and which all of us recognize as a real and for most of us a personal problem today. The book is divided into two sections that logically follow each other: Factors That Obscure the Distinction Between Right and Wrong, and Determinative Tests by Which We May Know Right and Wrong. More than half the book is devoted to the first section, but this is not unwise, for, after all, it is well that we see why the distinction between right and wrong today is often blurred. In the latter section, the chapters on Spiritual Intuition and Spiritual Imagination are very fine indeed. The preacher finds sermon ideas staring at him from every page. The author's style is not always happy, but some of his sentences are effective epigrams and his illustrations are frequently pithy. He has a delightful sense of humor that makes reading the book a real delight. You close the volume with the feeling that Dr. King has tackled a big subject but has held on to it, and rather uncommonly well brought it down to earth. J. A.

THE SINS OF THE SAINTS *By G. D. Rosenthal.* Harper & Brothers, New York. 207 pages. $1.75. The author, an Anglican clergyman for the last thirty years, is vicar of St. Agatha's, Birmingham, England. Dr. Rosenthal has contributed to the Church a valuable book in which he treats some unpopular subjects in a most searching way. In fact, common opinion does not strongly condemn these vices as sins. He names and writes on fourteen sins of the saints. In this group are: Bad Temper, Unwillingness to Forgive, Self-satisfaction, Neglect of Prayer, Love of Money, Moral Cowardice. The ability of the author to analyze the sin is remarkable, but he also makes valuable suggestions for overcoming the vice. The book is rich in homiletical suggestions. D. T. C.

WHEN YOU CALL ON THE SICK. *By Russell L. Dicks.* Harper and Brothers, New York. 32 pages. $.50. Those who have read his major book, *The Art of Ministering to the Sick,* will find that Mr. Dicks has put nothing new into this small manual. But there are so many laymen and even ministers who will not read the larger study that this brief discussion will meet a real need. It answers just the questions we have asked ourselves as we prepared for a call on a sick friend: What are his needs, what is he thinking about, what shall I talk about, how long shall I stay, what can I do for him? If all those visiting the sick could read the few pages stating the "Things Not to Do When You Call Upon the Sick" and describing "The Ideal Visitor to the Sick," the lot of our sick folk would be so much easier and happier. W. T. T.

WORKING IN THE CHURCH. *By Dorothy Dickinson Barbour.* Morehouse-Gorham Co., New York. 150 pages. $2.00. Some years ago I read a little book by Dr. Barbour called *Making the Bible Desired.* The volume before me might well bear the title "Making the Church Desired"; though it goes beyond "desire" in its purpose and would actively relate boys and girls to the Church through their experiences of study, work and worship. The book is really an activity program, covering six months, for a Chucrh School class of eight-year-olds. While it is prepared primarily for workers in the Episcopal Church, it would prove worthwhile for any one working with Primaries. W. T. T.

UNDERSTANDING YOUTH. *By Roy A. Burkhart.* The Abingdon Press, New York. 176 pages. $1.50. Few people in America know young people as well as Dr. Burkhart does. For years he worked with them as a denominational and an interdenominational leader and for the last three he has served with them as their pastor. During much of this time he did graduate work in this field at the University of Chicago. As a result of this background of knowledge and interest he has been able to give us one of the most satisfactory books on this difficult subject that I have read. He pictures to us the present environment of the adolescent and the way it affects him, then reveals some of his interests, needs and problems, and

shows some of the goals he should set up for his life and the way in which he can develop his personality toward these high ends. Quite naturally he turns to a discussion of the help we can and should give this aspiring and hard-pressed youth, and presents the new home, the new Church and the new program we should develop if our work is to be done well. The book is scholarly, being based on his own researches and those of others, yet very practical, going into specific details in its suggestions for the building of the new Church and the new program. W. T. T.

THE CHURCH FOLLOWS ITS STUDENTS. *By Clarence Prouty Shedd.* Yale University Press, New Haven. 327 pages. $2.50. This tenth volume in the Yale Studies in Religious Education is a study of the Church's work with university students and its effort to discover the type of ministry best suited to their needs. Touching briefly upon earlier periods, the author describes the challenge to the churches arising when State universities increasingly received the country's youth, until this became "the greatest home mission field in the world." The university pastorate, the denominational programs for students, and United Work Plans at certain universities receive especially careful examination in a book which is carefully documented, objective yet sympathetic, and of the highest value to all who seek to keep university education and the Christian church in co-operative relations. Among the leaders in this work recognized by Professor Shedd, none is ranked higher than Dr. Henry H. Sweets. L. J. S.

PSYCHOLOGY FOR CHRISTIAN TEACHERS. *By Alfred L. Murray.* Round Table Press, New York. 245 pages. $2.00. Here is a book teachers and parents will read, as it is so delightfully written and so full of practical, worthwhile advice. It begins with the study of the baby in the Nursery Department and carries him through each advancing stage until old age is reached. The author is a wise, kindly pastor who understands and loves children and youth and has actually worked with them both in and out of the Church School. He has checked his own experience by reading some solid books, so that his conclusions for the most part can be trusted. There is a fine emphasis on Bible study, and many suggestions are made as to the way in which its teachings can be related to the problems of the group. The three closing chapters on "The Technique of Visitation," "Psychology in the Sick Room" and "How to Increase Church School Attendance" are especially good. An index would add to the value of the book. W. T. T.

THE ACHIEVEMENT OF PERSONALITY. *By Grace Stuart.* The Macmillan Co., New York. 191 pages. $1.75. This is a worthwhile addition to the long list of books on Christian psychology. Written by a pupil of Dr. L. W. Grensted, of Oxford, who writes the introduction, it also shows the influence of philosophers like Hocking and Von Hugel. It expands the thesis that "all personality is the result of relationship—disastrously the result of disastrous relationship and beautifully of relationship that is beau-

tiful." Mrs. Stuart builds her foundation by showing that the life-force within us is not merely physical but psycho-physical, and that personality must be organized out of its component urges or instincts into sentiments of self-regard and altruism which provide both unity and growth. This is the familiar psychology of Shand and McDougall. She then interprets as sympathetically as possible the teachings of the psycho-analysts, Freud, Adler, Jung and Pfister, showing how they have brought out the great needs of personality: the need for love, the need for significance and the need for security. She clearly proves, however, that the atheistic illusionism of Freud and the almost wistful subjectivism of the others fail to meet the needs of personality since they do not give a worthy goal for the solution of moral conflict, or the power to integrate when we are helplessly divided, or a spiritual environment to grow forward in. This points the way to Christianity with its all-inclusive love, its law of sacrifice expressed in the Cross and its courage to face life's difficult challenge with a realism that reaches out to the ultimate fact—a God of Love. In the reviewer's judgment there is too much emphasis upon psycho-analysis and too little use of the valuable work of Link, Allport, Lewin, Koffa, Stern and Ligon, who are making a science of personality. Even Jung's more recent work, for example, his *Psychology and Religion,* receives no mention. There is too much about instincts and sentiments, too little about habit-formation and trait-formation. Concepts such as integration and sublimation are used rather vaguely. But the book is written with sympathetic insight and genuine spiritual appreciation. D. M. A.

THE REDISCOVERY OF MAN. *By Henry C. Link.* The Macmillan Co., New York. 257 pages. $1.75. If the author of the much-discussed and widely-read book, *The Return to Religion,* can produce another book that will not be disappointing to his readers, he has achieved a high niche in the field of literature. In *The Rediscovery of Man,* Dr. Link has made good. His new book will delight and not disappoint. It is a book by a psychologist and as easily readable as the latest light fiction. Its facts stick with you persistently, and where you fail to agree with the author, you recognize that something is to be said from his viewpoint, and Dr. Link says it with both effectiveness and simplicity. In the closing chapter, "The Supreme Personality," Dr. Link says: "Psychology now confirms and elaborates, by the methods of modern science, what Christ proclaimed through prophetic insight, namely: That sportsmanship is more important than winning the game. . . . That short-cuts to the abundant life destroy personality. That playing the game of life according to the rules is more important than preoccupation with the rules themselves, that the principle of expediency, namely, the end justifies the means, leads to mental and moral anarchy. . . . The Ten Commandments are not the mores or customs peculiar to a time or race; they are the basic and unchanging laws of personality! . . . Human nature can no more tolerate a liberal interpretation of its moral axioms than science can of its mathematical axioms." The reader stands un-

der the shadow of Sinai from one end of the volume to the other. It issues a clear challenge to living righteously. C. H. N.

THE GOD WHOM WE IGNORE. *By John Kennedy.* The Macmillan Co., New York. 260 pages. $2.00. This is a splendid book on Christian worship. The author holds that the best way to restore worship to its rightful place in the life of the average man is to show that it restores certain qualities of God and of religion which our neurotic age needs badly. He explores the whole subject thoroughly, and really gives us the philosophy that underlies genuine worship. It is all a book should be—suggestive, scholarly, sound, evangelical. C. V. C.

WORSHIP PROGRAMS AND STORIES FOR YOUNG PEOPLE. *By Alice A. Bays.* Cokesbury Press, Nashville, Tenn. 258 pages. $2.00. The author wisely says in her introduction that she would not have young people slavishly follow these programs but use them as guides and as source material with which to build or enrich their own services. With this end in view she has brought together in the thirty-six worship programs a large body of helpful materials—instrumental selections, hymns, stories, prayers, responsive readings, poetry, and even suggestions for the use of pictures. While some of the stories are over-familiar, a good many of them are fresh and valuable. As there are few books of this kind that meet the needs of the older age group, it is doubly welcome. W. T. T.

THE SINGING CHURCH. *By Edmund S. Lorenz.* Cokesbury Press, Nashville, Tenn. 297 pages. $1.50. The three main divisions of Dr. Lorenz' book treat the hymn from the standpoint of its character, its historical development, and its practical aspects. He presents a vast amount of useful information in a readable form. While some of the material is second-hand, the author offers many helpful suggestions to ministers and church musicians. His general approach to the subject is utilitarian rather than idealistic, and one must read the book with discrimination. Its tone is pitched more on the level of the evangelistic and informal service than of the formal church worship. His attitude toward the gospel hymn is perhaps too lenient for those who feel that this type of hymn needs to be deemphasized rather than encouraged. N. W. T.

PRINCIPLES OF PERSONAL WORSHIP. *By Ewell K. Reagin.* Cumberland Presbyterian Publishing House, Nashville, Tenn. 174 pages. $1.00. The author states the purpose of the book thus: "The material is intended to be of help to any who are interested in improving their own appreciation of worship and its effects upon personal religious living." He discusses in ten chapters the basis, values and results of personal worship; the place of prayer, the Bible, music and symbols in personal worship. Although the book has been written primarily to help the individual in his own religious life, there are placed at the close of the book some assignments and questions for use in study classes. This book is a valuable aid to worship.
D. T. C.

PREACHING FROM PICTURES. *By Kenneth W. Sollitt.* W. A. Wilde and Company, Boston. 150 pages. $2.00. The first twelve chapters of this book give twelve complete worship services to demonstrate the preaching power of pictures. The final four chapters deal with the psychological value of preaching from pictures, how to find the right kind of pictures, how to complete the sermon and the service, and the psychology of effective preaching. The earlier chapters will be valuable aids in preparing interesting and fruitful worship services in many departments of the church school, where the eye as well as the ear can be used for instruction. The book furnishes light upon a new homiletic method used with success by a number of men. C. H. N.

SERMONS. *By H. R. Mackintosh.* Charles Scribner's Sons, New York. 207 pages. $3.25. Here is preaching at its very best. In the estimation of the reviewer, this is the finest collection of sermons which has come from the press in recent years. Following an illuminating Memoir by Dr. J. C. Smith, an intimate and dear friend for nearly fifty years, there are included in the volume eighteen selected sermons which "Professor Mackintosh had revised and preached frequently in different parts of the country." Intellectually these sermons are worthy of one who for thirty-two years occupied the chair of Systematic Theology in New College, Edinburgh. Yet the characteristic mark of all these sermons is a transparency which shows a heart aflame with love for God and a life in which there has been a deep experience of the grace of Christ. One reads with a growing passion to become a better preacher, and before he closes the book, he finds himself fervently praying to be made a truer Christian. These sermons further establish the conviction that great preaching is the overflow of a great Christian faith and life. M. W.

SERMONS BY THE SEA. The Abingdon Press, New York. 120 pages. $1.00. In making arrangements for the services to be held in the auditorium at Ocean Grove, New Jersey, during the 1938 season, the Program Committee, acting upon the conviction "that one of the evident needs of our times is a re-affirmation of the great doctrines of the Christian faith in sermon form . . . selected and invited certain well-known messengers to preach on assigned themes." This book contains those sermons,—ten in all. It is impossible to review ten sermons in a brief paragraph, but anyone who knows anything about preachers and preaching has but to read the table of contents to be induced to read the sermons. Let the table of contents speak for itself: I. "The Word of God" by John A. Mackay; II. "The Incarnation" by Robert E. Speer; III. "Redemption-Christus Victor" by Harold Paul Sloan; IV. "The Resurrection of Our Lord" by Edwin Lewis; V. "Justification by Faith" by E. G. Homrighausen; VI. "The Forgiveness of Sins" by J. V. Moldenhawer; VII. "The Holy Spirit and Life's Practical Needs" by Adna W. Leonard; VIII. "The Church and the

State" by Lynn Harold Hough; IX. "The Kingdom of God" by Paul B. Kern; X. "Contributors to Heaven" by Edwin H. Hughes. J. B. C., Jr.

SIDE-WALKS SERMONS. *By Roy L. Smith.* The Abingdon Press, New York. 210 pages. $1.50. In the 101 sermons contained in this volume, not one of which occupies more than two pages, are found at least 101 good illustrations, most of which are in the form of good stories. These illustrations will be pounced upon by the average reader and used to advantage. Each has a newness that is refreshing and a point that is easily evidenced. C. H. N.

FACTS THAT UNDERGIRD LIFE. *By Paul Scherer.* Harper and Brothers, New York. 181 pages. $1.50. Dr. Scherer is a vigorous and original thinker and a faithful preacher of Christ. The twenty-nine sermons which compose this volume were preached in New York City and broadcast to the nation. As the title suggests, they are concerned with life and how to live it. The preacher shows keen insight into human nature and a clear understanding of the weaknesses and problems of the modern man. But he never forgets that the chief fact that undergirds life is its right relation to God as He is revealed in Jesus Christ. H. W. D.

THE GRIP THAT HOLDS. *By Chester M. Savage.* Zondervan Publishing Company, Grand Rapids, Mich. 184 pages. $1.50. This book contains fifteen sermons by fifteen Baptist preachers of Oklahoma. The most interesting things in the book are the brief biographical sketches that precede the sermons. These men (with one exception, a college president) are pastors of large churches. The largest is a church of 5,570 members, the smallest a church of 975 members. These men are soul-winners. Not one has received less than an average of 100 members a year in his present pastorate. These sermons produced results! They merit our careful study. From a technical point of view they are disappointing. They do not conform to the highest ideals of preaching as they have been taught to us. They are not in themselves great sermons. But crowds listened to them! People were converted and brought into the Church! It might be worthwhile for Southern Presbyterian ministers to read this book and ponder it from this point of view. They are *simple.* They do not dwell on modern philosophy or complicated theological formulas. Simple people can understand them. They are *human.* They are filled with human interest stories, the preacher telling from his personal experience of sinful and sorrowing men and women who found help in Christ. They are *vital.* They treat of fundamental things—Sin, Salvation, Regeneration, Conversion, Bible Study, Prayer, Death, Heaven, Hell, Church Attendance, Observance of the Sacraments, etc. They are *evangelistic.* They offer Christ as Saviour and Lord and urge with tenderness and passion personal acceptance of Him.
R. A. L., Jr.

SIGNPOSTS TO GOD. *By W. R. Matthews.* The Macmillan Co., New York and London. 92 pages. 2s.6d. Four wireless (we say radio) talks, on Nature, History, Conscience, and Authority. Under the fourth head Dean Matthews considers testimony and the authority of Bible and Church. A sermon on God as Person and two chapters of answers to questions complete this little book. The discussions are simple, with fewer long illustrations than our American speakers use; the arguments carefully chosen, short, and very clear; the conclusions stated with an effective restraint. This kind of argument from natural theology is usually more appealing to people who are being reminded of God than to those who are being introduced to Him. W. T. R.

GOD IN US: WE IN GOD. *By Albert Edward Day.* Abingdon Press, New York. 169 pages. $1.75. "Preacher, tell us how to find God," is the plea, uttered or unspoken, of multitudes today. Many of us have given answer in terms that were vague, thin or uncertain. We will do better after a few hours with this book, for Dr. Day has combined clarity and simplicity with breadth of outlook. Though he often deals with familiar concepts, the treatment is always stimulating and is illumined with many a skillful metaphor and homely illustration. I should like to call the volume "Revival Sermons for Today," for though the five chapters are not in sermonic style, they aim at the "unification of life through surrender to a Christ-like God," which is truly the kind of revival we seek. D. C.

THE CHRIST WE NEED. *By W. T. Conner.* Zondervan Press, Grand Rapids, Mich. 124 pages. $1.00. Rev. W. T. Conner, D. D., Professor of Systematic Theology in Southwestern Baptist Theological Seminary, has given us in this book fifteen sermons which set forth our need of Jesus Christ. The author calls us back to Christ as the only one who can meet the needs of our day. The Christ we need, however, is not the non-supernatural Jesus of liberalism but the virgin-born Son of God, human and divine, teacher and leader, but also Saviour and Lord. Such a Christ gives us a deeper and truer knowledge of God and, showing us our own deficiencies, changes us into His own likeness. Unless the world can have Christ-like men it is doomed to moral and spiritual ruin. The sermons are short, clear, forceful, striking. J. L. F.

THE CHILD'S WORLD IN STORY-SERMONS. *By Howard J. Chidley.* Fleming H. Revell Co., New York. 159 pages. $1.50. This is the author's fifth volume of children's sermons. In the introduction he gives three suggestions for preaching to children: (1) Do not speak down the children; (2) Be brief (not more than three minutes); (3) Avoid beginning with a scripture text. In the fifty-three sermons in this volume, the author lives up to his own rules. This book would probably be helpful to those who preach children's sermons or who have to talk to children occasionally. Most of the sermons are very good. H. G. G.

DRAW UP A CHAIR. *By Wm. H. Ridgway.* W. A. Wilde Company, Boston. 159 pages. $1.25. This is the third in a unique series produced by this nationally known writer in the *Sunday School Times'* "The Busy Man's Corner." *In God We Trust—and Why Not?* was the first in the series, and it was a fascinating and impressive book for Christian business men. The second in like tone was *The Christian Gentleman.* The third is the subject of this review.

Mr. Ridgway's intimacy with the great industrialists in America gives him a position of unusual power when he tells about their Christian life. His central theme is that Christianity and business success have a way of going hand in hand. Penetrating insight into human nature, a generous sympathy which always reaches and wins the average man and a courageous child-like faith in Christ as Saviour and Lord offer a rather unusual combination for an author—especially one who wields so effective a pen. Through the pages of *Draw Up a Chair* we find arresting stories marked by a clear witness to Christ as Saviour and Lord centered around the great leaders of industry, education and politics. Close enough to these giants of business and life to know their intimate personal qualities, Mr. Ridgway reveals the spiritual depths to be found in those men whose names are often on the front pages of our newspapers. Sparkling humor, unexpected turns and gripping episodes make the book breezy and blessed. The book has a distinct value for all ministers. It is an ideal gift to make to a business man whose spiritual interests are sought and it is also an acceptable gift for an active Christian business man, especially one who is accustomed to teaching or speaking in the work of the church. S. M. G.

DOORWAYS TO DEVOTION: Worship Services for Women's Meetings. *By Gladys C. Murrell.* The Abingdon Press, New York. 138 pages. $1.00. Mrs. Murrell has done an excellent piece of work in a difficult field. It is a field not overcrowded, for there are few devotional guides for the opening services in women's meetings or any other meetings. Illustrative material is woven into many of these devotionals in a happy and effective fashion. Thoughtfully-selected brief poems of rare beauty and fresh thought are also made available in this little volume. We could wish that the prayers given as models were always distinctly Christian, that is, "In the Name of Christ," or "For His Name sake." Happy, practical applications to life abound in these devotionals. Mrs. Murrell has the "feel" of a helpful meditation and her spiritual insight makes each devotional significant.

S. M. G.

GREATEST WORDS. *By Clarence E. McCartney.* Cokesbury Press, Nashville, Tenn. 193 pages. $1.50. This book is easy reading and is very strong. I can commend it without reservation for every minister's library, especially young ministers, who will find a simple technique in sermon preparation which is perhaps one of the finest of all methods. Selecting fifteen familiar words, Dr. McCartney holds them up until they glisten and

sparkle in their charm and challenge, their warning or wooing. Each one is illustrated and its significance undergirded by beautiful and familiar incidents from the Bible. There is a warm evangelistic call throughout the book, actually pressing the claims of Christ upon individuals, and there is much sermonic material. The characters of the Bible are skilfully revived and made to live and tell their story in unforgettable fashion and with the moral as clear as a morning bell. S. M. G.

JUST A MOMENT. *By Ashley Day Leavitt.* W. A. Wilde Company, Boston. 124 pages. $1.25. There is a descriptive sub-title, Briefest Comments on Religion and Life. Dr. Leavitt is always worth reading. Originality and purpose characterize his works. This volume is original. In it we have one hundred and twenty-four digests of talks which he has given over a period of years. One page is given to each digest. Every page, therefore, is filled with concise, thought-provoking paragraphs. The author says, "If these echoes of longer conversations serve as a signal to start the mind of any reader on a thinking adventure of his own, they will serve the highest purpose that words either spoken or written ever serve." There is no doubt that they do just this, and the thoughts are in the right direction. This is a fine little book for any preacher to have. S. J. L. C.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1939. *Edited by Wilbur M. Smith.* W. A. Wilde Co., Boston, Mass. 447 pages. $1.90. If there is any teacher or student of the International Sunday School lessons who is not acquainted with Peloubet's Notes, he should by all means buy a volume, and see if it meets his needs. The present editor is a Presbyterian minister, now teaching in Moody Bible Institute in Chicago. He is evangelical, conservative, has read widely and gives us for each lesson an extensive collation of the best comment of orthodox students of the Bible, interspersed with helpful notes of his own. His interpretation of the Parables in Matthew regarding the growth of the Kingdom reflects the Pre-milleninarian viewpoint. E. T. T.

THE TEACHER'S GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, IMPROVED UNIFORM COURSE FOR 1939. *By James R. Kaye.* John A. Dickson publishing Co., Chicago. 407 pages. $2.00. The author of this series of helps on the International Sunday School lessons, reviewed for the first time in these pages, is the editor of the New Analytical Bible, widely used by Bible students, whose arrangement of the Bible text is used through this book. Dr. Kaye outlines each lesson clearly and helpfully, gives his own exposition of its contents, explaining and applying its truths, with suggestive questions for further consideration. Most valuable is the author's analysis of the lesson, the unity and clarity of his treatment. He is conservative, evangelical and orthodox. Like the preceding editor he is inclined to regard the parable of the leaven to symbolize the progress of evil in the world. E. T. T.

# UNION SEMINARY REVIEW

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## THE STORY OF A WASTED LIFE.*

(Judges 13:5: "He shall begin to deliver Israel out of the hand of the Philistines.")

By the Rev. Walter W. Moore, D. D., LL. D.,
*Late President of Union Theological Seminary, Richmond, Virginia.*

The story of Samson has been misinterpreted in two quite different ways. By some modern critics who wish to get rid of supernatural features of the Old Testament, the account has been treated as mythological; thus, Professor Goldziher tells us that Samson was not a real man at all but only a sun-myth; his story does not describe the exploits of a real human being but the powerful effects of the sun; when Samson's strength is said to have lain in his hair, we are simply to understand that the power of the sun is in its rays; it is pointed out that his very name "Samson" or "Shimshon" is derived from the Hebrew word *Shemesh,* meaning *sun.* Now there seems to be little doubt that the twelve labors of Hercules are to be interpreted as phases or influences of the sun, and it is not impossible that some features of that myth may have been borrowed at an early date from the Hebrew story of Samson, but that is a very different thing from saying that Samson is a sun-myth. If we are going to make Samson a myth at all, it is far more sensible to make him a brook-myth than a sun-myth; for, as George Adam Smith has shown, it is far easier and "just as futile to read the story of this turbulent strength as the myth of a mountain stream, at first exuberant and sporting with its powers but when it has left its native hills mastered and dark-

(*The second of a series of sermons by the founder of the Review, now in its semi-centennial year.)

ened by men and yet afterwards bursting its confinement and taking its revenge upon them; for it is rivers and not sunbeams that work mills and overthrow temples." But the whole theory is absurd. It is not a nature force but a human being with whom we have to deal here. I make bold to affirm that no man of unprejudiced mind can read the story of Samson along with its geography, confined as it is to a limited region and definite and well-known localities, without seeing that it is utterly different from the personifications of the sun in Aryan and Semitic myths.

Other interpreters have gone to a different extreme and, instead of a mythical Samson, have given us a mystical Samson and have made him an eminent type of Christ. It is true that, in the eleventh chapter of the Epistle to the Hebrews, he is named among those of former time who wrought wonders by the power of God working through them; but the writer of the Epistle to the Hebrews nowhere says that Samson was a type of Christ, nor does any other writer in the New Testament make such a statement.

Let us avoid such extremes. Let us treat the narrative in a commonsense way. Let us adopt the principle of the apostle Paul that these things happened to the ancients for ensamples and are written for our admonition. Samson was not a myth; he was a real man. He was not a type of Christ, but he is a valuable warning. Looking at the account of his life from this point of view, let us notice—

First, *Samson's Home Life and His Outlook on the World.*

The tribe of Dan to which he belonged and of which he is the one outstanding hero occupied that mass of tangled hills which lies between the mountain range on the east where the tribe of Judah dwelt and the maritime plain on the west which was held by their inveterate foes, the Philistines. This "Shephelah," as this mass of hills was called, is a rough and breezy land, with wide rolling moors, cleft here and there with deep glens, with alternating barley patches and stretches of brushwood, full of scattered boulders and all manner of hiding-places, the very home for strong border-men like Samson and the very theatre for the kind of guerrilla warfare which has been waged among these hills in almost every age. In this debatable land and among these tumbled hills, the Danite champion was born. His birthplace was

Zorah and "it is as fair a nursery for boyhood as you will find in all the land—a hillside facing south against the sunshine," with grass and wheat and olive trees along the slopes and a broad valley below with a pebbly stream and "the southwest wind from the sea blowing over all." Across the valley in full view are the white houses of Beth-shemesh, to which later the Ark of God was brought after its captivity in Philistia. Over the low hills beyond is the Philistine plain, with its miles upon miles of wheat. "The Philistine cities are but a day's march away by easy roads. And so from these country braes to yonder plains and the highway of the great world—from the pure home and the mother who talked with angels, to the heathen cities, their harlots and their prisons—we see at one sweep of the eye all the course in which this uncurbed strength, at first tumbling and sporting with laughter like one of its native brooks, like them also ran to the flats and the mud and, being darkened and befouled, was used by men to turn their mills."

So much for Samson's home and his outlook on the evil world.

In the second place, let us notice *Samson's Physical and Intellectual Gifts.*

We have no account of his boyhood, but it is clear that as he turned into manhood he became the popular hero of the locality on account of his extraordinary physical strength, as the man of giant strength and wild daring always does; and on certain occasions he exerted this strength in a quite preternatural manner.

But like Frederick the Great who, though the first soldier of his age and with his preëminence in that line universally conceded, had a curious ambition for literary distinction, Samson himself apparently took more pride in the triumphs of his wit than in his physical prowess. And, as his wit was none of the most delicate, much of his story reads as that of a wild, frolicsome, uproarious wag and practical joker. The special butt of his ridicule was that nation of Philistines occupying the fertile plain at the foot of the hills where his own people dwelt. These Philistines were good farmers; their country has been in every age the chief granary of Palestine. They were good mechanics and knew all about working in metals; the most elaborate description of armor anywhere in the Bible is the description of the armor of a Philistine, Goliath of Gath. They were good fighters; and for many weary

years they held the Israelites in subjection. But, while they were good fighters, good farmers and good mechanics, they were slow intellectually. They knew how to plod, but they had no sparkle. As compared with the nimble-witted Israelites of the hills, these plain-dwellers were heavy, sluggish and, by comparison, stupid. This was the view of them that Samson took, and the narrative crackles with his riddles, puns and practical jokes at their expense. He was never more delighted than when he could outwit them and laugh at them. When aggrieved on one occasion, he trapped three hundred of the bushy-tailed jackals which still ranged those hills,—doubtless with the assistance of his young companions from the Danite villages—and tied their tails together in pairs, and fastened a torch between and turned them loose in the vast yellow wheat field of Philistia, when the grain was dead ripe and much of it already gathered into shocks and all of it fiercely combustible, and which then as now stretched away for miles without fences or hedges—it requires no strong imagination to fancy that, as he watched from a hill-top these streams of fire spreading in every direction and reflected that by this one stroke he had destroyed not merely the crop of a single farmer but the whole food supply of the nation for that season, he made the hills ring with his uproarious laughter at the excellent jest which he had perpetrated upon these dullards of the plain. But you observe that he did not follow up the stroke. He made no attempt to organize an armed expedition and fall upon the Philistines in the hour of their dismay and impoverishment and deal them such a blow as would effectually break their yoke from Israel's neck.

Again on a certain occasion, when supernatural strength was given him, he seized the jawbone of a dead ass and with this extemporized weapon slew a great number of the attacking Philistines, given in round numbers as a thousand. But you observe again that, instead of improving the opportunity thus given him of moving in force upon the Philistines and freeing his country from their tyranny and taxation, Samson regarded this unparalleled exploit only as an occasion for the display of his wit; and straightway he utters one of the most celebrated puns in all literature, saying, "With the jawbone of an ass have I slain a heap, two heaps, with the jawbone of an ass have I slain a thousand

men." The pun cannot be seen in the English version but is instantly recognized in the Hebrew where the words for "ass" and "heap" are almost identical. If, instead of "heap" we should use the word "mass" and then in the reading fancy the *m* smitten away from the beginning of the word "mass," we should approximate a representation of the Hebrew; thus, "With the jawbone of an ass have I slain a mass, two masses, with the jawbone of an ass have I slain a thousand men." That is to say, this marvellous forthputting of divine power through him was to this flippant and jovial border-man just a juicy opportunity for comparing the despised enemies of his country to that animal which has in every age been the standard of stupidity.

This levity and this humorous contempt for the Philistines runs through the whole narrative of his relations with them and asserts itself even at the moment of his death; for, when he was groping in his blindness for the pillars which supported the structure that he now proposed to bring down with death to the assembled Philistines, the thing he said was, "Avenge me for one of my two eyes," as if to imply that the lives of these scores and hundreds of Philistines whom he was then to slay with himself were not for a moment to be compared in value and importance with both of the two good eyes of which they had deprived him.

There is not a doubt therefore that Samson was witty, but he was not wise. And, as we read the story of his life, we are reminded of a later wit and sensualist in another land, Charles II of England, and of the Earl of Rochester's celebrated quatrain:

> "Here lies our mutton-eating king
> Whose word no man relies on;
> He never said a foolish thing
> And never did a wise one."

It would be hard to find a single wise thing that Samson did in the whole of his amazing career.

In the third place, then, let us notice *Samson's Misuse of His Marvellous Gifts.*

He is the type for all time of the man of splendid gifts who might have done a great work for his country but who by reason

of his lack of seriousness and self-control accomplished nothing of permanence and worth. He took a ruinous view of the gifts God had bestowed upon him, and certainly the Lord had lavished gifts upon him with an open hand. For one thing, He gave him one of the best of fathers and one of the best of mothers. God has few better gifts for a man than a good father and mother. Samson's parents were affectionate, faithful, devout, patriotic. They loved their gifted son, but they loved also their country, and they loved God. God's gift of this son to them was almost in the nature of an immediate creative act. Before his birth he was announced as the one who should "begin to deliver Israel out of the hand of the Philistines." Perhaps his parents did not notice the ominous form of this prediction; the ominous emphasis on the word "begin"; the ominous implication that he should only begin and not complete that work; that he should only make an ineffectual start but by reason of his lack of wisdom and purity and steadiness should fail to carry it through. To enable him to fulfill his grand mission, he was endowed with supernatural strength; and to mark how absolutely that strength was God's gift, it was tied to the outward sign of his Nazarite vow, his unshorn hair, sweeping to his shoulders but usually worn in seven thick braids. But, very early in his manhood, he began to show his unfitness for the great task of delivering his country. His fancy was caught by a woman at Timnah, a village of Philistia. It was impossible that she could have any sympathy with his mission in life. His mission was to overthrow her people and to free Israel from the Philistine yoke. She was a Philistine, a heathen and an idolater. There could be no other result of such a marriage than misery and disaster, but Samson's selfish desire bore down every higher consideration. When he announced his intention to his father and mother, they were thunder-struck and heart-broken and pointed out faithfully and earnestly the horrible incongruity of such a connection; but the headstrong passion of Samson brushed their objections aside and the marriage was arranged. The misery and disaster inevitably followed. That God designed to make use of that connection in forwarding his own purposes does not affect its nature as a subordination on Samson's part of his high mission to self-will and sensuality. Throughout the whole story of his life, with its

spectacular feats, its passionate outbursts, its coarse joviality, its fierce revenges and its unimproved exploits, we see this same shallowness and selfishness and lust. The melancholy story is familiar to you all and need not be recited in detail here. But it is in the deplorable transaction with Delilah that we see most clearly that presumptuous abuse of great gifts which precedes a great fall. Despising her designs for his destruction, he finally tampered with his solemn vow as a Nazarite and presently finds himself a helpless and blind captive, an object of scorn and an occasion of blasphemy against the God whom he might have served so gloriously but for his folly. I do not think we are to understand from the narrative that his strength lay literally in his hair. His unshorn hair was the sign of a special covenant with God as a Nazarite. The loss of his hair was the sign of a broken covenant with God, and so God left him. It is true his strength was restored when his hair grew again, but that was probably because of his repentance; and we may say in passing that this repentance is the one gleam of light in all this dark career. It is like the burst of sunshine at the close of a dark and stormy day, when the clouds part for just a moment ere the sun sinks below the horizon.

It has been truly said that nothing is more common or more fruitful in falls and failures than a selfish misuse of God's gifts and a presumptuous confidence in the possession of them. And no generation ever had more solemn need to consider this fact than ours, entrusted as we are with such rich resources and such golden opportunities. Whatever gifts men may have—physical strength, intellectual talents, financial resources—when they begin to regard these things as their own apart from God and when they begin to use them unfaithfully, not for the good of men and the glory of God but for themselves exclusively, to feed their own vanity, to increase their own importance, when for instance they amass wealth for merely selfish ends, they are misusing the gifts of God and are preparing for failure and disaster so far as character and ultimate success are concerned.

# SCHLEIERMACHER'S IDEA OF REVELATION.

By the Rev. Leonard De Moor, Ph. D.,
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There was early a tendency, even in Protestantism, to crystallize Christian beliefs into creeds, to deposit the divine truth in a book and to preserve it for safe keeping within an ecclesiastical system. But this was not the genius of the Reformation, which taught the need of an inner appropriation of God's truth as well as an acceptance of historically enacted redemptive events. But the gradual shift, in the organized Protestant Churches, to this external view of revelation was never shared by all its adherents. Already in Calvin's day there existed the Anabaptists, those spiritual predecessors of the later Quakers, Pietists, Moravians, and Wesleyans.

Now it is interesting and important to note that Friedrich Daniel Ernst Schleiermacher's (1768-1834) paternal grandfather, Daniel, had been a religious radical of this evangelistic or mystical type.[1] And though Friedrich's father, Gottlieb, had for some twenty years half-heartedly revolted against the excesses of his father, he, too, gradually came to crave for his own children that same warm and deep Christian feeling in the glow of which he himself had been nurtured. Moreover, he and Friedrich's mother had been impressed on their travels with the piety of the Moravian communities. Therefore it was decided to send Friedrich and his sister Charlotte to school in one of these communities at Niesky in Upper Lusatia.

Friedrich Schleiermacher was fourteen years old when he came to Niesky in 1783, and he stayed with the Moravians for four years. Thus he spent these very impressionable years of his life in an atmosphere of evangelical piety. In some respects this form

[1]Wilhelm Dilthey, Leben Schleiermachers—Georg Reimer, Berlin, 1870, pp. 3-11. This is the standard biography of Schleiermacher through the year 1802. Unfortunately it was never finished.

of religion took hold of him deeply. For instance, he seems very soon to have experienced a full-fledged conviction of sin.[2]

But the scientific tradition, which in his day was predominantly rationalistic, also had its effect upon Schleiermacher. During the two years spent in the Moravian Seminary at Barby (1785-87), copies of leading liberal periodicals and of the works of such writers as Lessing, Kant and Herder were surreptitiously obtained by the students. Thus Schleiermacher and some of his more independent-minded friends got an acquaintance with a wider world of thought.

At the end of the second semester spent in Barby Schleiermacher had definitely rejected the orthodox system, as his letter to his father, dated January 21, 1787, testifies, in which he says:

> "I cannot believe that He, who called Himself the Son of Man, was the true, eternal God: I cannot believe that His death was a vicarious atonement, because He never expressly said so Himself; and I cannot believe it to have been necessary, because God, who evidently did not create man for perfection, but for the pursuit of it, cannot possibly intend to punish them eternally, because they have not attained."[3]

And so, on account of this break with the pious faith of the Brethren, Schleiermacher begged his father to allow him to attend the University of Halle, where he expected he would be able, in proper fashion, to improve himself along the lines of his new insights. To this his father reluctantly consented.

Presently we find him plunging into a rather independently chosen course of reading, which included in its scope all that was of high value in ancient philosophy and theology and the most famous writers on the age of the Reformation.[4] When at the age of twenty-one Schleiermacher left Halle, he had an acquaintance with the great masters of thought and under their guidance and inspiration had begun that philosophic pursuit which dominated his thought to the end.

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[2]The life of Schleiermacher as unfolded in his autobiography and letters; trans. by Frederica Rowan. 2 vols. Smith Elder & Co., London. 1860. Vol. I, p. 38.

[3]Letters, *ibid.*, Vol. I, p. 46.

[4]George Cross, The Theology of Schleiermacher. University of Chicago Press, Chicago. 1911. P. 25.

But there was a third most important influence which came to dominate his life. This was a movement which toward the end of the eighteenth century grew apace in German intellectual circles. But it was really only after 1796, when Schleiermacher went to Berlin, that he ran onto Romanticism full tilt. He became a member of the famous Wednesday Club, which was just beginning, to which belonged such leading spirits as the two Schlegels, Wilhelm and Friedrich, Tieck, Novalis, and Henrietta Herz, the wife of the most famous Jewish physician in the town. Individuality was the dominant thought of this new ferment. And it was because of the place assigned to individuality that Schleiermacher's 'Speeches on Religion' have been called the religious program of Romanticism.[5] For conceptions like these Schleiermacher was a great debtor to Romanticism.

These, then, are the influences which determined the nature of the problem of Christianity for Schleiermacher. Negatively, Supernaturalism and dogmatism conditioned him; positively, Pietism, Leibnizian and Wolffian Rationalism and the ferment called Romanticism influenced the course of his thinking.

We are now prepared to understand Schleiermacher's theory of religion as worked out in that famous second speech on "The Nature of Religion." It was his earnest concern in these "Speeches" (1799) to interpret religion to its cultured despisers, the Romanticists of his day. Religion, he believed, had justly become distasteful to these intelligentsia because both they and the promulgators of religion held a wrong definition of religion. Therefore Schleiermacher proposed a different approach. In order that we may understand religion, he says:

> "We shall endeavor to descend into the inmost sanctuary of life. . . . I must direct you to your own selves. You must apprehend a living moment. You must know how to listen to yourselves before your consciousness. At least you must be able to reconstruct from your consciousness your own state. What you are to notice is the rise of your consciousness and not to reflect upon something already there."[6]

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[5]John Oman, The Problem of Faith and Freedom in the Last Two Centuries. Hodder & Stoughton, London. 1906. Pp. 208-10.

[6]Friedrich Schleiermacher. E. T. of "On Religion: Speeches to its Cultured Despisers," by John Oman, Kegan Paul. Trench, Trübner & Co., Ltd., London. 1906. P. 41.

Religion, then, for Schleiermacher, is that emotional affinity and attunedness of a finite self-consciousness with that Universal Nature of Things to which we may give the name God, but in no sense is it knowledge about God or the world which mediates that experience. Rather, it is direct, immediate acquaintance with the same. In that vein he says:

> "What we feel and are conscious of in religious emotions is not the nature of things, but their operation upon us. What you may know or believe about the nature of things is far beneath the sphere of religion. The Universe is ceaselessly active and at every moment is revealing itself to us. Every form it has produced, everything to which, from the fulness of its life, it has given a separate existence, every occurrence scattered from its fertile bosom is an operation of the Universe upon us. Now religion is to take up into our lives and to submit to be swayed by them, each of these influences and their consequent emotions, not by themselves but as a part of the whole, not as limited and in opposition to other things, but as an exhibition of the Infinite in our life. Anything beyond this, any effort to penetrate into the nature and substance of things is no longer religion, but seeks to be a science of some sort."[7]

Religion is the feelingful identity of one's own self and that of all finite things with the Universe, the Infinite, the Eternal, the Whole; the All, God. All healthy feelings serve as gateways for the influx to us of divine revelation, and that from the most diverse experiences of life. This is a view of religion saturated with Romanticist conceptions.

We now turn to that work of Schleiermacher which "in the opinion of competent thinkers . . . is, with the exception of Calvin's Institutes, the most important work covering the whole field of doctrine to which Protestant theology can point,"[8] namely, "Der Christliche Glaube: nach den Grundsäzen der evangelischen Kirche im Zusammenhange dargestellt."[9] Schleiermacher here attempted to reform and restate Protestant theology on lines suggested by the "Speeches," making religious experience or the

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[7] "Speeches," *ibid,* pp. 48-9.

[8] F. Schleiermacher, The Christian Faith. E. T. by H. R. Mackintosh and J. S. Stewart. T. and T. Clark, Edinburgh. 1928. Editor's Preface, p. v.

[9] F. Schleiermacher, Der Christliche Glaube. Sixth unaltered edition. George Reimer, Berlin. 1884. (First Ed. 1821, 2nd Ed. 1830.)

sense of dependence on God mediated through Jesus Christ, the norm of dogmatic theology rather than the Creeds, the Fathers or the unaided human reason. His specific view of revelation, which is our chief concern, can be formulated only in the light of his entire doctrinal system. We believe it is most implicit in his view of religion, in his conception of the proper method for dogmatic formulation, in his idea of God and in his Christology, into each of which we shall look for the light they throw upon our problem.

As in the "Speeches," so here, piety or religion is defined as "neither a knowing nor a doing, but a modification of feeling, or of immediate (original) self-consciousness."[10] Applying the first law of his philosophical dialectics, that "thought refers beyond itself to being," he goes on to say that

> "in every self-consciousness there are two elements, which we might call respectively a self-caused element (ein Sichselbstsetzen) and a non-self-caused element (ein Sichselbstnichtsogesetzthaben); or a being and a having-by-some-means-come-to-be (ein Sein und ein Irgendwiegewordensein). The latter of these presupposes for every self-consciousness another factor besides the Ego, a factor which is the source of the particular determination, and without which the self-consciousness would not be precisely what it is. . . . The common element in all these determinations of self-consciousness which predominantly express a receptivity affected from some outside quarter is the feeling of independence. On the other hand, the common element in all those determinations which predominantly express spontaneous movement and activity is the feeling of freedom. . . . The whence of our receptive and active existence, as implied in this self-consciousness, is to be designated by the word 'God'. . . . In this sense it can indeed be said that God is given to us in feeling in an original way; and if we speak of an original revelation of God to man or in man, the meaning will always be just this, that, along with the absolute dependence which characterizes not only man but all self-consciousness of it, which becomes a consciousness of God. temporal existence, there is given to man also the immediate In whatever measure this actually takes place during the course of a personality through time, in just that same measure do we ascribe piety to the individual. On the other hand, any

[10]The Christian Faith. E. T., pp. 13-14.

possibility of God being in any way given is entirely excluded, because anything that is outwardly given must be given as an object exposed to our counter-influence, however slight this may be."[11]

Therefore all doctrines are formulations of states of the pious self-consciousness. These inner states constitute the hub around which the whole symmetrical wheel of doctrinal belief is built. The figure of the wheel also serves a useful purpose for an understanding of the centrality, in any valid system of Christian doctrine, of states of self-consciousness. He says that

> "all propositions which the system of Christian doctrine has to establish can be regarded either (1) as descriptions of human states, or (2) as conceptions of the divine attributes and modes of action, or (3) as utterances regarding the constitution of the world."[12]

Let the hub represent the inner human states of consciousness; the spokes the various concrete objects that constitute the world to be experienced; the rim the divine reality; and the whole wheel the system of doctrine. Now just as the wheel, when once in motion would be demolished if all the spokes were detached from the hub, so indispensable, of such central significance for Christian doctrine, are the states of human self-consciousness. Hence, says Schleiermacher,

> "we must declare the description of human states of mind to be the fundamental dogmatic form; while propositions of the second and third form are permissible only in so far as they can be developed out of propositions of the first form; for only on this condition can they be really authenticated as expressions of religious emotions."[13]

The divergence of this method from that of previous systems which dealt with the various doctrines in abstraction from experienec is readily observable. It marks an epoch in the history of Christian dogmatics. Whereas previously theology had been a normative, it now became a descriptive science.

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[11] *Ibid.*, p. 17.
[12] *Ibid.*, p. 125.
[13] *Ibid.*, p. 126.

> "This interpretation of the place of doctrine connects Schleiermacher with the Anabaptists and the early utterances of Luther rather than with the confessional bodies."[14]

From this standpoint Schleiermacher may be said to have liberalized Christianity not only, but in bringing it back to inner experience he may also be said to have "spiritualized" it.

We pass on to Schleiermacher's Christology. What constitutes the nature of Christ's person and thus defines the Christian's relation to Him as Redeemer? The answer is that

> "the Redeemer . . . is like all men in virtue of the identity of human nature, but distinguished from them all by the constant potency of His God-consciousness, which was a veritable existence of God in Him."[15]

That is to say, the sense in which Christ serves as an object to which the entire Christian communion needs to relate itself consists in the realization that in Him we have an ideal human perfection manifesting itself in the possession of a superior God-consciousness.

This Christology carries with it its own doctrine of salvation, namely, that

> "The Redeemer assumes believers into the power of His God-consciousness, and this is His redemptive activity."[16]
> "For this Second Adam is altogether like all those who are descended from the first, only that from the outset He has an absolutely potent God-consciousness. With this he enters the existing historical order of human nature, in virtue of a creative divine causality. It follows that, according to the law of this order, His higher perfection must work in a stimulating and communicative way upon the nature which is like His own, in the first place to bring to perfection the consciousness of sinlessness by contrast with itself, and then also to remove the misery, by assimilation to itself."[16]
> To be regenerated and sanctified means that
> "the God-consciousness already present in human nature,

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[14]George Cross [Op. cit.], pp. 141-2.
[15]The Christian Faith, p. 385.
[16]*Ibid.*, p. 425.

> though feeble and repressed, becomes stimulated and made dominant by the entrance of the living influence of Christ,"

and

> "the individual on whom this influence is exercised attains a religious personality not his before."[17]

The need for redemption arises from the sin of mankind, which Schleiermacher regards as the opposition between flesh and spirit or between the lower and the higher self-consciousness or God-consciousness.[18] Escape from sin can only be by strengthening the God-consciousness and so gradually overcoming the hindrances which are due to the sense-consciousness. Jesus Christ is the supreme Redeemer because He possessed the God-consciousness in a unique degree and so is able to impart it to others. The total impression of His personality has the effect of delivering men from the contradiction between the higher and the lower in their consciousness, and so reconciling them to the highest.

It is obvious that the problem of the relation of the individual Christian to his Redeemer is a difficult one for Schleiermacher. For he represents the manner in which Christ relates Himself to the Christian as twofold: At one time he says that everything in Christianity is to be referred to the historical fact of Christ's advent into the sphere of our activity and the original impression His person made. That impression, he says, is retained in the world through being communicated by this communion to those persons who come within it. At another time his statement on the subject is to the effect that Jesus possessed a unique God-consciousness and that His God-consciousness, being communicated to believers, becomes redemptive to them. The former view is connected with the idea that faith is a personal act directed toward a personal object. The latter view is more consistent with the idea that Christ is simply the first in an unbroken succession. In the one case Jesus seems to hold the God-relation to believers; in the other case He seems to stand in an archetypal relation to them. In the one case Christianity is an attitude toward Christ;

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[17] *Ibid.*, p. 376.
[18] *Ibid*, pp. 271-3.

in the other, Christ is Christianity.[19] This double Christology is an attempt to mediate between the orthodox and the rationalistic views of Christ.

There are also two distinct ideas of revelation in Schleiermacher. First, the general revelation which is the name for the experience of the marriage of the Infinite with the finite. This is the experience of union with the Infinite. This, also, is the root experience of religion in which man becomes conscious of his dependence upon God. It is not identical, this feeling of absolute dependence, with self-consciousness. The religious experience of absolute dependence is concomitant with the achievement of the highest self-consciousness. At this high peak, when one realizes his own individuality the keenest, he is also vouchsafed a vision of the universality of God. In this experience the soul is the subject of the action of the universe; it is wedded to infinity.

The second idea of revelation refers to the originator of the Christian communion. Christianity took its rise as an historical movement from the figure of Jesus of Nazareth. He is the "original fact," lying at the foundation of the Christianity we know. Jesus is the founder of a religious communion simply in the sense that its members become conscious of redemption through Him. This is His unique function, His unique revelation of God. If it were not so, He would be only an individual object capable of making certain impressions upon us, but no proper object of faith. Jesus is the Redeemer. All of us who are members of the historical tradition taking its rise from Him are related to Him by reason of the fact that we are redeemed.

Doubtless it was due to his Moravian training and experience that Schleiermacher's view of revelation continued thus to be associated with the person of Christ and likewise also had such a strong emotional connotation. But Romanticism humanized Schleiermacher's Christ. He who for the Moravians was a historical figure, no less than an object of fervent inner experience, became under Romanticist influence an ideal symbol, the archetype of humanity, typifying union with the Infinite.

The question needs to be asked whether that is a sound Christology which

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[19] George Cross, pp. 323-4.

> "makes the perpetuation of Christ's own self-presentation in the redemptive consciousness of the historical communion the ground for the affirmation of an historical personal life which corresponds to it."[20]

Can historical facts be reconstructed to vindicate or explain religious states of consciousness? Yet Schleiermacher does represent the Person of Christ as of such a character that he will be in harmony with this prior conception he had fashioned of the nature of religion: attunedness to the Infinite. Consequently one of his chief problems is how to relate Christ and Christianity.[21] In spite of his insistence upon the historical figure of Jesus as the source of our religious emotions, he left Jesus quite out of the picture in this construction of a world-view.

With regard to Schleiermacher's idea of God, is it sufficient to refer to Him as the Whence of our religious self-consciousness without being able to say more about Him than that? If He is its source, is it reasonable that He shall not have revealed more about Himself than that He is that Whence? And can that be spoken of as a revelation of the Deity which man discovers in his loftiest moments of self-consciousness as only referring to some ultimate ideal source, without a more positive knowledge relative to that source? If that experience is simply feeling, it can surely lead us nowhere beyond itself. And if we only become aware of God as the Cause of our religious self-consciousness, it is difficult to see in what respect this statement differs from the affirmation that the being of God is for us an inference from the experience of dependence. Moreover, if God is the Whence, why is He that only in relation to our lofty human states of feeling and not as well the cause of our intellectual and moral states? And after all, the religious consciousness is governed by a sense of the existence over against us of a personality. But for Schleiermacher it was cheap to conceive God in terms of personality, because his general Spinozistic view of God as the logical priority excluded personality. His view of religion and the God who is the subject of experience is determined by his general world-view, and not vice-versa. His whole system is rooted in a philosophically-con-

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[20] *Ibid.*, pp. 324-5.
[21] *Ibid.*, p. 322.

ditioned conception of religion rather than in an apprehension of personality. But no Christian view of revelation can be worked out which denies personality to God. If God is simply the world-process, how can He be revealed? If God is not different from this world, if God is not able to extract Himself from this world, how can He have a representative who will reveal Him? How can a Person reveal something that is Impersonal?

Our conclusion is that for Schleiermacher revelation is not a content transcendent to human knowledge. In spite of constant reference to Christ, revelation is an actualization of all ideal possibilities of knowledge in man. Salvation threatens to become an entirely immanent process: the actualization of the good, inherent in man, and the subordination of the lower tendencies. Divine redemption is not brought to man but drawn out of him. This does not do justice to the concept of revelation which not only refers to but knows an Other, because that Other discloses Himself.

In this transference of revelation to the inward processes of human life Schleiermacher prepared the stage for such thinkers as Walter Lippmann and John Dewey in our own day, men who reject the idea of revelation altogether and can speak only of the religion of devotion to ideal ends discoverable within man and society.[22]

It is undoubtedly true that the older mediaeval and early Protestant view of revelation held too static, too external a view of the divine, so that Schleiermacher's purpose to restore some measure of moral sense, rational integrity and inner feeling and spontaneity into the concept of revelation was laudable. Yet, by swinging to the other side, he ran into the disastrous error of surrendering that without which we cannot properly speak of revelation at all: the truly objective and transcendent qualities.

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[22]Walter Lippmann, A Preface to Morals, Macmillan Co., N. Y. 1929. John Dewey, A Common Faith, Yale University Press, New Haven. 1934.

# THE INTERPRETATION OF HISTORY IN CONTINENTAL THEOLOGY.

By the Rev. Otto A. Piper, Lic. Th., D. D.,

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One of the outstanding features of modern continental theology is its keen interest in the problem of history. This is not, however, an innovation. It has its root in the theology of the Reformers. This development stands, on the other hand, in remarkable contrast to the views of life held by American Protestants which, as far as I can gather, have always wavered between a merely apocalyptical outlook (e. g. in Premillennianism) and belief in social progress. The cause of this difference in orientation is probably to be found in the stronger emphasis which American Protestantism has always laid on the development of individual responsibility, while the continent started from the primacy of the Church.

## I. The Reformers.

Even as mediaeval Catholic theologians, both Luther and Calvin went back to St. Augustine in their view of history. But from their new understanding of faith and of the work of the Holy Spirit they reached conclusions that differed widely from those held by the schoolmen and the Roman hierarchy. There the Church was regarded as the only, or the primary, agent of history, while the body politic, or secular life, was assigned a merely subsidiary function. The view of the Reformers was clearly theocentric: God Himself is at work in history directly, while man is merely His tool or fellow-worker, never His deputy, as held in the mediaeval systems.

Yet the Reformers themselves were at variance in their conception of the principal interest which God had in His work of redemption. Luther laid all stress on the display of the almighty love of God as shown in the work of Christ. Calvin emphasized the manifestation of the Divine Glory as exhibited in His dealings

with mankind. Two different views of history were implied in their understanding of the work of salvation. Luther's was a rather static one: God saves mankind from a world dominated by Satan. Calvin's was of a more dynamic character: God has a purpose with mankind which He gradually actualizes in history.

According to Luther, God's dominion over this world is of a twofold character, or, as Luther terms it, there is a Kingdom of the Left Hand and one of the Right Hand. In the Left Hand Kingdom, fallen man lives under the sway of Satan. This, however, is controlled by God, so that he cannot entirely destroy the original goodness of God's created world. In the Right Hand Kingdom, Christ rules over the hearts of men; it is the hospital "in which He heals" the wounds which the Devil has inflicted upon them. In this distinction of the two Kingdoms, Luther followed St. Augustine, who had contrasted the *civitas terrena* with the *civitas coelestis*. But there is this remarkable difference, that for Luther these two Kingdoms were not to be identified with historical organizations, (for instance, State and Church), or successive periods of history. They were rather found in two different states of human existence, and their manifestations in personal relationships: one in which man inevitably yields to temptations, and another where Christ has established His dominion over a person's heart. The power of Christ is displayed within the Church, but the organized Church, however indispensable it may be as the means by which Christ rules, is not itself the Kingdom of God. The Holy Scriptures and the sacraments are the sword and the scepter which both symbolize and actualize his royalty and power. But in this aeon Christ's power is confined to the hearts of man.

This limitation explains the fact that Satan not only holds his sway over all unbelieving men but also harms and molests the believers whenever he finds an opportunity. Moreover the realm of nature is still left to Satan. Since the organizations of social, political and economic life are grounded in the necessities of human nature, no man, not even a saint will thereby ever be able in the present world period to transform this world into a Christian one. This does not, however, mean that Christ leaves His Church entirely to the attacks of Satan. The Lord fosters His

Church and vigorously combats His adversary. The idea of a struggle going on in history between Christ and Satan is therefore constitutive of Luther's view. The combative nature of history accounts for the sufferings and frustrations which are the characteristic mark of Christ's followers (*theologia crucis*) and also for Luther's insistent demand that merely spiritual weapons should be used for the propagation of the Gospel and the defense of the believers. Although the Right Hand Kingdom grows extensively as well as intensively, Luther did not think that thereby the power of Satan would be diminished. The greater the number of the individuals that escaped his slavery the more ruthlessly would his angry persecution proceed against God's saints.

This outlook did not, however, imply, as it has not infrequently been interpreted, that Luther left the whole realm of history proper to Satan, and in the manner of the mystics sought comfort in the inner peace of the heart. First of all, the Kingdom on the Left Hand is God's, not Satan's, Kingdom, however powerful the latter may be. This is evidenced by the fact that with an inescapable necessity sinful men find themselves compelled to organize their mutual relations on the basis of structural orders, such as family, state and society, by means of which mankind is preserved from complete extinction which otherwise would be the result of its anarchic tendencies. Moreover, although these orders of social and political life belong to man's external existence in a sinful world and cannot therefore be spiritualized they are none the less subservient to the development of the *Corpus Christianum,* i. e., the Body of Christ in history, or the community of faithful believers. Although it is not possible to Christianize social and political life, it is, nevertheless, a Christian's duty to work for a reasonable use and development of their orders and organizations.

This connection between the two Kingdoms takes place in the transcendent will of God. It is a mystery that cannot be reasoned out by man's understanding. Hence no man can directly partake of the divine dominion. Those who believe in Christ know that the whole of history is under God's almighty power and that His love operates in organizations as well as in man's heart. Thus the co-existence of the two Kingdoms, which for the unbeliever is a paradox, is a divine measure of grace for the believer. Tribu-

lations and afflictions are meant to weaken the body of sin so that sin may no longer reign in the hearts of the faithful. Yet this duality is nevertheless far from being an ideal state, and man must therefore long passionately for the Second Advent of Christ, when time will have come to an end and the painful tension between the two Kingdoms will be replaced by full peace under Christ's unlimited royal power.

It is natural that, from their viewpoint, Luther and his followers criticized very severely the Anabaptists, the rebellious peasants, the "fanatics" and similar groups who held that history had already reached its final stage, or at least that Christ's Kingdom would be established here on earth if only Christians would take the necessary steps in political and social life. To the Lutherans this view was a relapse into Roman thought and a new attempt to regard man rather than God as the primary agent of history. It would furthermore imply a denial of the comprehensive dominion that by God's will was given to Satan for the time being. Yet because of its sublimity and its complex nature, Luther's own conception of history lent itself easily to misinterpretations by followers of his whose spirituality was of lesser degree than his and who narrowed his vision down. Since the actual relation which in God's will existed between the two Kingdoms was unknowable to man, secular life was by many Lutherans regarded as being utterly unrelated to spiritual, and the dramatic character of history which in Luther's view led to the idea of a final struggle between Christ and Satan and the overpowering of the old evil foe "gave way to an absolutely static conception of history." At present man would live in the "valley of tears" but there would be eternal joy in the after-life. This quietism was tantamount to a complete loss of historical sense in religion.

The principal weakness of the Lutheran view consisted in its insufficient evaluation of the historical significance of the Church. The protest against the mediaeval conception of the Church had blinded Luther for the rôle which the organized church played in the Kingdom of Christ. Here was the point where Calvin came in and filled the gap left by Luther.

Calvin taught that the dominion of Christ manifested itself in the election of His chosen ones and that He had singled them out

not merely for their individual salvation but also and above all that the Father's purpose should be carried out in this world. Luther had interpreted history and individual life in the main from an event of history, that belonged to the past, namely, the incomprehensible miracle of Divine Love that had taken place in the Incarnation. Calvin, on the contrary, looked forward to the final manifestation of God's glory. So he noticed how the eternal plan of God was gradually worked out in the history of mankind. God had a purpose when He singled out His believers; they should be His agents in the struggle against Satan and sin. This conflict was therefore regarded not as an inevitable necessity, merely, as it was in Luther's view, but rather as the very content of a believer's life. Moreover, in Luther's theology the emphasis on justification as a forensic act taking place in Heaven, and on faith as an anticipation of the coming "reign of glory" fostered an eschatological mood and led to an underrating of the significance of the visible Church, while Calvin emphasized the visible manifestation of Christ's lordship. According to Calvin, the Kingdom of God consisted mainly in the power which Christ wielded over human wills. Thereby Christ elicits voluntary obedience of the elect and enforces subjection of the reprobate. Thus His call appeals to man's will and thereby to his rational nature. But since man's reason is the organ of his social nature, Christ's vocation calls the individual into a social group, viz., the fellowship of the believers. Luther emphasized the imperceptible fact that Christ had overcome the world, whereas Calvin stressed the certainty of believing experience that Christ held His sway over His followers in the world. So, in his view, Christ's Kingdom was a continuous process in history, beginning in the small circle of the Twelve and gradually expanding over the whole of mankind.

Calvin held the same negative view of the "world" as Luther did, but whereas the German Reformer assigned a merely passive function to the Church, Calvin regarded it as the spearhead of Christ. The "societas sanctorum" (fellowship of the saints) forms measure and rule for the whole Church, and as far as the Church is part of civil life, its standards have to determine the norms of social and political life as well. Hence the Church as a theocratic society is the primary agent of history which combats

the Devil and wicked man and conquers the world for Christ. Luther interpreted the present period of history as an interlude between the Incarnation and Christ's Second Coming, whereas the French reformer held that under Christ's leadership the present period of history was the direct preparation for the full manifestation of the Glory of God, the inception of which had taken place in the Incarnation. This conception entailed a view of pre-Christian history which differed markedly from Luther's. While Luther regarded that period as one of sheer wickedness, although men by the grace of God were compelled even during that time to organize civil life on the basis of God's ordinances, Calvin interpreted it as an epoch of preparation for the Gospel. He did not go so far as Zwingli, who thought that the great pagan philosophers and rulers would enter Paradise as Christ's precursors. Calvin denied that man's natural mind would ever be able to attain to the knowledge of the divine mysteries. Nevertheless, he interpreted pre-Christian history as that period of mankind's development in which people were led to the understanding of their need for redemption. Christ's rôle in history would then consist in bringing Church and secular society into such a relationship that the ends of His Kingdom would be fostered. By its example of allegiance to the Law of God the Church would prevent secular society, within which it lived, from altogether disregarding the will of God, while the fact that the members of the Church were at the same time members of the body politic would safeguard spiritual life against indifference in social and political matters.

## II. The Eighteenth Century.

The views of Luther and Calvin respectively dominated the conception of history in Lutheranism and Calvinism for a long time. The Anabaptist type, although it never disappeared completely, never exercised a considerable influence upon the great Protestant bodies. But in the course of the eighteenth century there were two events which altered the Christian view of history, namely, modern historiography and the fading away of the belief in the reality of Satan. Up to the beginning of the sixteenth century, historiography was in part merely pragmatic recording of

events, in part mere speculation on the basis of Augustinian ideas. The Reformers, as most of their contemporaries in the sixteenth century, assumed the existence of an historical substance which remained identical in all its vicissitudes. They conceived the "bearer of history" as being something analogous to material things. The Gospel, the Roman Empire, the German Nation, for example, were thought of like pebbles on the seashore, over which the waves rushed back and forth, or like a log carried away by the floods of a river. Accordingly the German Reformers interpreted the historical process as an undulatory movement consisting of successive apostasies from, and restorians of, the never-changing divine truth in mankind. Yet we have already shown how Calvin had already noticed the cumulative effect of history as well. The historians of the Renaissance first visualized the inner coherence of historical events and the existence of an empirical process of history. This led gradually to the modern conception of history, the roots of which are to be found in the idea of "Development." The seventeenth and with increasing clarity the eighteenth centuries followed this line of thought and interpreted history as a process of growth, from seed to blade, blossom and fruit, or from potentialities to their gradual actualization.

The second factor that brought about a deviation from the traditional Christian conception of history was the growing disbelief in the reality of a personal Devil. Seemingly a minor point in the history of dogmatics, it resulted in a complete change in outlook. For this disbelief implied the denial of the ontological reality of Evil. This innovation was prepared by the adoption of Aristotelian philosophy, and later on of Cartesianism, as metaphysical foundations of Protestant theology. Evil was interpreted as a natural obstacle that in the process of development would disappear, no longer as something that actively counteracted or frustrated the purpose of God and that therefore ought not to be. Hence the idea of a cosmic conflict in history was replaced either by that of a growth of mankind from initial imperfection to gradual perfection,[1] or by that of a merely mental conflict between worldly

[1]See the analysis of this whole trend in Prof. E. W. Lyman's article, "The Kingdom of God and History," in the symposium published under the same title in connection with the Oxford Conference on Church Community and State, 1937. Willet, Clark & Co., Chicago.

and spiritual aspirations in the minds of the individuals active in history. In either case history was deprived of its dramatic character, and the Church lost its militant nature.

The amazing results which the idea of development brought about in historiography, and the simplification of the whole world view that followed the elimination of the concept of the Devil made a deep impression upon Protestant thought and led to various re-interpretations of history. Lessing conceived the profound and fertile idea of a divine pedagogic of mankind. He showed that gradual development in history was not a matter of course, and that it would never have taken place but for the fact that God had continually interfered with history and had led men from their foolish strives back to the true goal which was the freedom of the children of God.

In another way the psychological and introspective conception of faith which was so characteristic of common Lutheranism was overcome first by Coccejus, who, under Calvinistic influence, taught that in a succession of covenants God had gradually built up His Kingdom in mankind. German pietism, on the one hand, Jonathan Edwards on the other, elaborated this view into the idea of a "History of Redemption" (Heilsgeschichte). The advantage of this scheme of historical interpretation consisted in its comprehensive character. Re-interpreting St. Augustine, it described the history of God's elect as part of a universal process. The little flock of the believers (*ecclesiola*) was thought of as gradually transforming its environments and integrating them into God's Kingdom. Moreover, since this teleological view of the historical process logically demanded its accomplishment in eschatological events, the idea of the Second Coming of Christ was stressed again. Although an act of divine interference with history, this occurrence would, nevertheless, be at the same time the true goal of all history. In connection with original ideas of Calvin, the regeneration of the Church, which took place in the great revival movements of the seventeenth century, was regarded as the beginning of the "regnum Christi gloriosum," during which the destruction of the Roman Catholic Church, the final conversion of the Jews and the Christianisation of the pagan world would take

place.[2] The historical importance of this new outlook can be seen in the new impulses which both social activities and the work of foreign missions received from it.

Moreover, it was this idea of a "History of Redemption" that overcame the deadly literalism of the later stage of orthodox Protestant scholasticism. While retaining the full authority of the two Testaments, these new schools taught that God's Revelation under the Old Covenant, while sufficient for salvation, had not yet manifested the full mystery of His purpose. Thus Bengel's idea of the "organism of Revelation," for instance, his distinction between the "History of Revelation and Redemption," on the one hand, and the Bible, as the inspired document of this history, on the other, opened a new era of Biblical interpretation.

This progress of historical thought in the eighteenth century (important as it was) was achieved, nevertheless, at a very high price. The precarious connection between secular and religious life, carefully elaborated in Calvin's theocratic views, yet in continual danger of disconnection in Lutheranism, was finally disrupted in the eighteenth century. Although in theory the pietistic groups and the great revival movements held a view of history that was universal in outlook, practically the emphasis which they laid on the historical significance of the small group of "faithful" or "regenerate" carried with it a growing disinterestment not only in the conditions of the world outside, but also of the Church at large and fostered narrow sectarianism. Lessing, on the other hand, who maintained consistently the universal character of the divine education of humanity, reduced thereby the historical rôle of Christ to that of an efficient stimulus of progress. While he did not deny the need for divine interferences in the past, he thought, nevertheless, that in his days mankind had reached the stage of the glorious freedom of the children of God. Hence such pedagogical means as Bible and Church were deemed to be superfluous at least for advanced Christians.

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[2]While in the 18th century the idea of Satan was not altogether absent from this conception of a "History of Redemption," it withered gradually away in the 19th century, without affecting this view as a whole. For already in the 18th century the factor that opposed God's work in history was thought of primarily as being man's unbelief; that is to say, a psychological, rather than a metaphysical, factor.

The generations succeeding Lessing went even a step further. They could no longer bear the idea of divine interference with history at all. They regarded the events of Biblical history merely as illustrations of the divine laws which governed history everywhere and at all times. By adopting this view, the divine element in history was thought of as being merely immanent; moreover, by coupling it with the idea of law, no room was left for extraordinary events such as miracles, apparitions of God, or special Revelation. Hence, the eschatological idea of a final victory which Jesus Christ would win over the Prince of this World was eventually replaced by that of an inevitable progress towards greater perfection, and man was regarded as the sole agent of history.

## III. The Nineteenth Century.

This process which in one respect was a deplorable deviation from the Biblical view of history had nevertheless a wholesome result in another respect. It led to a more careful examination of the historical function of man. While under the influence of Christian subjectivism and the individualism of the Renaissance, the human agency in history had primarily been seen in the actions of individuals, people in the later half of the eighteenth and in the nineteenth century laid stress on the collective agency of man. They still preserved the theistic interpretation of history; but because of the prevailing immanentist conception of God, they ascribed divine dignity to the activities of the historical groups. It must be confessed that Protestantism almost without exception succumbed to the attraction of such views which were set forth by great historians and philosophers.

Thus Herder, and later Ranke, emphasized the idea of national individuality; each nation ("Volk") was regarded as a natural unit, willed as such by God. Hence each national history would be self-contained; its meaning would consist in the natural development of its peculiar capabilities and its greatness would be measured by the amount of its cultural and military achievements. This view left no room for a universal history or for a world religion. Each nation would develop on its own lines, and only in God they were believed to have a transcendent point of union. It

is quite consistent that the modern representatives of this view, such as the followers of the Action Francaise, the National Socialist leader Rosenberg, or the "German Christians," deny the basic oneness of Christianity and interpret its history as the manifestation of the religious genius of various nations. Only by mistake would different national churches have accepted a common denominator; ecumenical activities would not only be worthless but also a betrayal of the cultural purity of the respective nations.

In opposition to this view which regarded nations or races, that is to say, irrational factors as the agents of history, another school of thought held that only rationally organized and self-conscious groups could be its agents. The communities that worked for cultural, moral, social and religious progress of mankind, i. e., the educated classes or society (Gesellschaft) were regarded as the "bearers" of history. Having originated from the impulse of reason, which is the same everywhere, the different historical groups were therefore believed by means of their cultural and moral achievements to contribute to the formation of a world civilization and a perfect humanity. This hoped-for result was identified with the Kingdom of God. Kant, Goethe and Schiller in various ways expressed this idea, which made a deep impression upon their contemporaries. For it offered a comprehensive view of the history of mankind with a well-balanced poise of universal and individual factors, and it seemed to establish a synthesis of religious and secular life, and of divine and human agency. In philosophy this interpretation was adopted by the majority of the idealistic schools in Germany and the Anglo-Saxon countries, and in France by Comte, the father of positivism. In theology, Schleiermacher became its great and influential representative. Although prepared to recognize the historical significance of Jesus and the Church to a larger extent than did Kant, he nevertheless shared his vision of a consummation of human society which would integrate into its life more non-Christian than Christian elements. Ritschl's theology, which in so many respects was antagonistic to Schleiermacher's, marked, nevertheless, the climax of this development. Although offered as a genuine interpretation of Luther, it was, in fact, soaked with the ideas of the eighteenth and nineteenth century. Its optimistic belief in Progress contrasted strongly with the gloomy views of the Reformer.

Finally, Hegel's interpretation of history presented itself as a "higher synthesis" of the previously characterized two types. He attempted to do justice both to the agency of the irrational and the rational factors in history. According to this eminent philosopher, the agent of history would be the State, i. e., the political organization of the nation. Hegel pretended to avoid the one-sidedness of the other two schools. But in his system the rational and irrational elements were not organically linked together. By designating Absolute Reason as the supreme principle of reality, he was compelled to ascribe rationality to the natural and irrational factors of historical life. Yet in this procedure he was contradicted by facts. His great antagonist Schopenhauer, no less than his own followers, stressed therefore again the rôle of the irrational element in history, but shared Hegel's hope that the operations of this supreme principle would, nevertheless, yield a reasonable result. Marx eventually substituted the idea of antagonistic social classes for that of the State. By a necessity inherent in history, a perfect classless society would be brought into existence out of their conflicts and clashes. Similarly Treitschke, who like Hegel regarded the State as the agent of history, believed, nevertheless, that it was by the use of force, rather than by the establishments of the rule of laws, that the State would achieve its appointed ends in history.

The eighteenth century idea of a history of Redemption could not, however, be suppressed by these new philosophical views. It was resumed by a number of theologians, particularly in the south of Germany. The best known and most influential among them were J. T. Beck and his successor Adolf Schlatter at Tübingen and Chr. K. von Hoffmann at Erlangen. This "heilsgeschichtliche Schule" did much to keep alive the idea of the unity of the two Testaments in an age when Biblical criticism stressed their historical distance and their religious divergencies. To a far greater extent than is usually recognized, this school has paved the way to the advance of the new synthesis of exegesis and theology in post-war days, the outstanding monument of which is the "Wörterbuch zum Neuen Testament," edited by Gerhard Kittel (Kohlhammer, Stuttgart).

On the other hand, the three philosophical conceptions of history represented by Kant, Herder and Hegel, respectively, appeared gradually as being unsatisfactory, both from the religious and from the philosophical point of view. Religiously the specific character of Biblical and Church history was altogether suppressed by them. These were regarded as aspects of the history of the nation, community, or the State, and subservient to their ends. At the same time the widespread use of Biblical and Christian terminology in these systems was deemed by their critics as survivals of, or adaptations to, a mentality believed to be out of date. Once history was interpreted from an immanentist view-point, the concept of God, or of divine teleology, was a superfluous duplication of causes which should altogether be deleted from the idea of history.

These criticisms had remained uninfluential as long as they were coupled with the arguments of mechanistic materialism. For the conception of a progressive march of history was incompatible with its basic principles while the nineteenth century believed passionately in a goal of history. But biology then offered a new weapon against the dominant systems of historical interpretation, namely, the idea of organic evolution. Darwin taught that the working of a purely immanent factor, namely, the struggle for existence, would result in the survival of the fittest, and that thereby new and superior species were brought into existence. Herbert Spencer tried to show how in all departments of historical life the operation of natural factors produced a transformation of the originally simple and imperfect elements of human life into more perfect and more complex ones. Nietzsche finally asserted that in history, humanity evolved towards the state of super-man, and that progress in history was due to the ruthless will for power practiced by a small number of great individuals.

The amazing approval with which these various schools of thought met in the nineteenth century is to be explained primarily by the optimistic mood of the period. This was caused by the rapidly increasing comfort of life offered by the great discoveries in the technical realm, and also by the unheard-of chances which in that century of intense colonization was given to the whole Western world. In the second half of the nineteenth century the ten-

dency to endorse the idea of biological evolution was fostered by the fact that unlike the philosophical and theological interpretations of history, this conception seemed to be based on verifiable data of experience. Only recently people begin to realize that all these inductive systems owe their popularity largely to ignorance. The age as a whole was so little philosophical that even leading scientists believed a few data of observation were sufficient to stabilize their airy speculations, and the laymen, stupified by the new insights of biology, were more than willing to follow pseudo-philosophical scientists. For the evolutionistic dogma promised them everlasting continuation of their rise to prosperity and greatest possible contentment.

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## FAITH.

By Judge James Quarles,
*Staunton, Virginia.*

The limitations of human speech are such that many terms of a primary character are difficult to define. And, singularly enough, the more ready and the more general the recognition of the truth or thing to which the term relates the more likely are attempts at formal definition to be unsatisfactory. For example, the emotion we call "love" is recognized universally as being real and of various kinds, and yet to define the word accurately and fully is not easy. So likewise as to "hope" and the other cardinal grace, "faith"; this latter being perhaps the most difficult of the three when it comes to any formal statement of its metaphysical or spiritual content.

Nevertheless, the writer of the Epistle to the Hebrews undertook to define the term "faith." It is, I believe, the only formal definition in the Bible of any concept of the many profound and gracious ones to be found in that marvelous book. He wrote: *"Now faith is the substance of things hoped for, the evidence of things not seen."*

But even here, the sacred writer, apparently appreciating that the abstract definition alone would not suffice, subjoined a roster of persons whose careers illustrated in a concrete way what he meant by his somewhat cryptic definition, making brief comment as to each: "By faith Abel offered unto God a more excellent sacrifice than Cain"; "By faith Enoch was translated"; "By Faith Noah . . . prepared an ark"; "By faith Abraham, when he was called to go, . . . obeyed"; and so forth.

In the Revised Version the word "substance" is translated "assurance" and the word "evidence" is translated "conviction." There the verse reads, "Now faith is assurance of things hoped for, a conviction of things not seen."

However, "assurance" and "conviction" are not matters of course but are arrived at as the result of the use of our mental faculties; hence the writer must be taken to have employed the words in that sense. But the definition, by its very terms, refers to things "*hoped for*" and to things "*not seen.*" The mental faculty involved therefore cannot be any of the ordinary ones—perception, feeling or will—but must be a separate and more or less distinct endowment. And that, I think, is exactly what the sacred writer intends us to understand.

We have, therefore, in the definition proper a state of mind, and also a plain implication that the state of mind results from the exercise of a faculty unique in character, called "faith." In the recitals which follow the definition we have instances of the faculty in action.

Suppose, now, we attempt a further brief analysis of the definition as recorded. Take the first clause, "*Faith is the substance of things hoped for.*" The word "substance," or "assurance," evidently indicates that faith, when in action, is not fancying or dreaming or a hallucination, but that it itself is a normal, rational and essential faculty of the soul, and that it has to do, not with mere figments, imaginings or mirages, but with reality. And this latter even though the reality may be purely spiritual, with no element of the material.

However, science itself is fast discovering and more and more openly acknowledging that the spiritual, or at any rate the intangible, permeates the material to an extent and in a way the inherent

nature of which was undreamed of perhaps so recently as a half-century ago. In this connection the following quotation from a current book by C. Norman Bartlett seems pertinent. He writes:

> "Science, with its finding of electricity as the pervasive, sustaining, and creative force in and through all things in the material universe, strikingly substantiates and corroborates the Bible teaching as to Christ's omnipresence in physical creation. Christ is in nature as the soul is in the body. Electricity, which is now held to be the substance of all that is, from the tiniest atom to the mightiest star, is nothing more or less than the physical energy of the omnipresent Christ."*

While Dr. Bartlett is not a scientist—not a professional one, at least—yet so far as concerns what he says about electricity, the foregoing appears to be in accord with present-day scientific thought.

*"Of things hoped for."* Here hope is linked up with faith, and *vice versa.* And properly so, since, for the greater part, the two move along the same orbit. Hope has to do with the future, as does also faith, certainly to a large extent. Hope implies a desire, if not a quest, for something not presently in possession. Hope is the divine fire within the soul, warming, energizing, reinforcing it, and lighting up the way.

*"The evidence of things not seen."* The emphatic word in this clause is, I think, the word "evidence." The term is a familiar one, and while its general meaning is well understood by the average person, an authoritative definition or two seems in order. The Standard Dictionary defines the word "evidence" as meaning "anything that makes evident or clear to the mind, or such things collectively; any ground or reason for knowledge or certitude in knowledge; proof, whether from immediate knowledge or from thought, authority, or testimony."

However, as heretofore suggested, the word "evidence" as used in the epistle implies a faculty by which proof of a particular fact or truth is apprehended, as well as the proof itself. This view of the matter would seem to be warranted, if not indeed required, by the illustrations which follow the definition. For instance, in

*The Triune God, pp. 129-130. Published by the American Tract Society.

the verse, "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," manifestly the word "faith" is used in that sense. The passage is a terse statement of the origin of the universe. The inspired writer says, in effect, that the world, in its inception, was not made of material that had any previous existence, but that it was "framed *by the word of God,*" or, as elsewhere expressed, "He spoke and it was done," and, "Let there be light: and there was light." That is to say, it was an act, or a series of acts, truly of *creation*—the bringing into being of something not theretofore existent. And to bring into existence something, however minute, from *nothing,* implies infinite power in the one who does it.

Now the author of the epistle declares that it is not by the exercise of any of our, by comparison, lower-grade mental powers that we perceive and accept the fact stated, but by *faith;* that is to say, by the exercise of a separate and greatly superior, yet entirely normal, faculty of the soul called by that name. And this indicates plainly that one field of truth God has ordained to be within what may be termed man's subordinate mental grasp, whereas another He has established far above such a plane and has endowed him with a special faculty whereby he may apprehend the things pertaining to it. And it is quite evident that there is this distinct and preeminent power of the human soul. We are definitely conscious of a faculty unfettered by the things of time and sense, of a power of vision adjustable to objects beyond the stars, of a searchlight whose projected ray certifies a myriad of things which lesser lights cannot reveal, of a relay which steps in when science and scholarship are exhausted. We recognize, in short, that there is this unique, although mysterious, faculty which men call *Faith.*

Obviously such an endowment was essential if man's mental equipment was to be complete. Without it wide areas of truth—and infinitely the most important—would be absolutely closed to him. And so, just as the eagle has not only feet but also wings, by which latter it may ascend from earth into the empyrean, in like manner God has bestowed upon man a faculty by which he may transcend the domain of the material and temporal and function in one immeasurably higher—in one where are to be found in

rich abundance the spiritual and the eternal. Furthermore, the very ordaining of a realm of the latter kind for the benefit of man of course involved also the endowing of him with the power to enter into, to explore, and to enjoy it. And the man who sneers at faith, the instrumentality by which the highest reaches of the soul are attained, thereby proclaims himself willing and content to be something far less than his Creator intended and qualified him to be. Such a man simply dims the headlights of his soul.

Moreover, it is written, "Without faith it is impossible to please God." Why is that true? It is true, primarily, because, as we have seen, the most important realm in the divine scheme of things is cognizable only by faith. That faculty has been conferred upon man; and the working of the plan and the consummation of its sublime purposes depend upon the employment by him of the faculty thus bestowed. Just to the extent, therefore, that man exercises faith, the divine plan works, and God is pleased; whereas in the measure man fails to exercise faith, just in that measure the plan fails, and God necessarily is disappointed and displeased.

Moreover, Christ, when here on earth, stressed faith as being the prime essential. Time and again He lamented the lack of it in His disciples. It was even declared on one occasion that the exercise of His own divine power was hampered, limited and frustrated by the weakness or entire absence of faith manifested by the people of the locality. It is recorded that "He did not many mighty works there *because of their unbelief.*" On the other hand, the gratification which Christ felt and expressed where He met with a full-fledged faith was definitely exultant: "O woman, great is thy faith; be it unto thee even as thou wilt," was the high encomium and priceless boon He bestowed upon the graciously persistent Canaanitish mother when she plead with Him in behalf of her afflicted daughter. "According to your *faith* be it unto you," He said to the two sightless suppliants. And of and to the volatile Peter He declared that He had sought for him, not the blessing of a more stable disposition or a less impulsive habit; not a more resolute and courageous loyalty in time of testing; nor even a deeper and more dependable love. No, none of these—and this despite Peter's evident need in all those respects—but His words were, "I have prayed for thee, that thy *faith* fail not."

That, as of course Christ well discerned, was the man's fundamental need; and His words implied that, with reinforcement in that primary respect, the other virtues were apt to follow. Or, at any rate, that without the bedrock of an intelligent and virile faith, other virtues would lack adequate and enduring support.

Faith, therefore, is absolutely basic in the divine economy. Nor is that proposition at all militated against by the familiar passage, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." By "greatest" Paul evidently meant that charity—or "love," as it is translated in the Revised Version—is the crowning grace. And such of course it is, yet love cannot be where faith is not. Indeed, Paul himself, in another epistle, in enumerating the items of a complete spiritual accoutrement, uses this strong expression: "Above all, the shield of faith." Love rests upon faith; or, to change the figure, love is rooted in faith, and its very life depends upon the quickening and nourishing elements it obtains through that medium.

While, however, faith is a congenital as well as a requisite human endowment, it is no more full-grown at birth than are any of our other powers. Still, like them, it can be developed. Hence, the entire propriety and consummate wisdom of the earnest request addressed by the apostles to the Master: "*Increase* our faith."

Nor, of course, is faith the whole of our necessary spiritual equipment. Paul admonishes that "we wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world." "Wherefore," he exhorts, "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Moreover, he specifies the items of the panoply: "The girdle of truth," "the breastplate of righteousness," "the gospel of peace," "above all, the shield of faith," "the helmet of salvation," "and the sword of the Spirit, which is the word of God."

To the same effect Peter, who urged, "*Add* to your faith" these excellences: virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

Man's life here on earth is so ordained that, whether he would have it so or not, faith is indispensable. How true it is, that "we

walk by faith, not by sight," even as to common, everyday affairs. In fact, whether consciously or unconsciously, it is with respect to ordinary secular matters that we exercise the faculty of faith most. The young student devotes years to diligent study in the faith that there will be fields of usefulness for the well-trained and well-stored mind; the farmer sows in the faith that the procession of the seasons will continue and that there will be "the early and the latter rain"; the manufacturer invests his capital in buildings and machinery and operates his factory in the faith that there will be a demand for his products; the merchant lays in his stock of goods in the faith that there will be a profitable market for it; the mariner sets sail in the faith that the compass will not fail him; and the aviator soars aloft in the faith that the air, although invisible and impalpable, will nevertheless support him.

It is not, however, with such matters, ordinarily at least, that we associate the idea or the exercise of faith. Nor, indeed, with the life that now is, but rather with that which is to come—with what awaits beyond the veil; with the state of those we have loved long since but who have gone from us; with our own ultimate destiny. The Saviour, of course, recognized that fact, and hence it was that He uttered those matchless words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Faith has consoled countless hearts, nerved innumerable arms, surmounted otherwise impassable obstacles, and sustained the courage of hosts who, but for it, would have despaired. It is God-given. And, because He knew that Faith would need it, God also gave the Bible, which evidently He designed to be a beacon whereby Faith, instead of groping and wandering and floundering, might find its way direct to Him!

# CRITICISM AND THE PREACHER'S THOUGHT.

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Dr. Richard Roberts in the opening pages of his stimulating lectures on *The Preacher as a Man of Letters* considers the whole realm of literature as the context of the Bible. For with Cardinal Newman he sees man as a "compound of body and soul; he thinks and he acts; he has appetites, passions, affections, motives, designs; he has within him the lifelong struggle of duty with inclination; he has an intellect fertile and capacious; he is formed for society, and society multiplies and diversifies in endless combinations in his personal characteristics, moral and intellectual. All this constitutes his life. Of all this, literature is the expression, so that literature is to man in some sort what autobiography is to the individual. It is his life and remains."[1] Thus to Dr. Roberts literature is the "self-revelation" of man, and since the vocation of the preacher is that of dealing with man, so it becomes his business and his privilege to become a man of letters in the best and broadest sense of the word. The necessarily limited knowledge of human nature that an individual may gain in one lifetime must be enlarged and interpreted by the "knowledge of man that has been stored up through the centuries and preserved in the literature of the world."[2] Thus the minister is enabled to be "The Man of One Book" even more adequately, in so far as he is a student of other books, while, in like manner, he becomes a more valid interpreter of other books in so far as he is a student of "The Book."

If this be the fruitage of the wide and rich contact with literature as found in the experience of a great and cultured minister, even more clearly is the relationship between the preacher and

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[1]Richard Roberts, *The Preacher as a Man of Letters,* p. 15. Abingdon Press, New York. 1931.
[2]*Ibid,* p. 16.

literature seen when the professional men of letters speak for themselves. Coleridge defines poetry as "the blossom and the fragrance of all human knowledge, human thoughts, human passions, emotions, and language,"[3] while to Schlegel "literature is the comprehensive essence of the intellectual life of a nation. . . . Literary criticism then could be nothing less than a comprehensive study of the intellectual life of mankind."[4] Thus we see something of the critics' evaluation of their own field, and we see, further, that at its deepest and clearest insight criticism is seen to consider itself not merely as literary criticism, a criticism of form and technique alone, but rather as the criticism of life as well. Such has been the unequivocable claim of Criticism at its best from Plato to Irving Babbitt and Paul Elmer More. It would require, and merit, a completely separate study to trace the consistent and steady growth of this idea that runs like a golden thread throughout the centuries of literary criticism. Suffice it to say that Plato was interested in literature only in so far as it became an influence in moulding the life of the good citizen; that Cato defined an orator as "a virtuous man, skilled in speaking;"[5] that to Horace "the source and fountain head of good writing is right thinking;"[6] that Sir Philip Sydney in his *Apology for Poetry* laid down three requisites of good poetry: to instruct, to have a moral purpose, and to be consistent with correct religion. And, finally, that Matthew Arnold considered literature as "the criticism of life"[7] and consistently held before himself the high determination "to know the best that is known and thought in the world, irrespective of practice, politics, and everything of the kind."[8] Norman Foerster, that brilliant young American critic, shows the ultimate union of the two when in his introduction to *American Criticism* he quotes a modern English critic as saying

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[3]*Biographica Literaria,* p. 15, quoted by Scott-James, *The Making of Literature,* p. 238. Henry Holt & Co., New York. 1928.

[4]Quoted by Scott-James, *Ibid.,* p. 196.

[5]Quoted by Atkins, *Literary Criticism in Antiquity,* Vol. II, p. 16. The Macmillan Co., New York. 1934.

[6]Horace, *Ars Poetica,* 309, quoted by Atkins, *Ibid.,* p. 80.

[7]Scott-James, *op. cit.,* p. 264.

[8]Quoted by Paul Elmer More, *Shelburne Essays,* Seventh Series, p. 230. Houghton Mifflin Co., Boston.

that "literature is the consciousness of life and criticism is the consciousness of literature."[9]

If, then, the preacher's task be that of dealing with man and dealing with the whole of man as he is found in life, then in the most profound sense of the word the preacher must become the critic of life. Thus the supreme relationship between the minister and criticism lies in the central fact of the Criticism of Life. Not for him, of necessity, is there need for familiarity with the minutiae of technical scholarship in the field of literary criticism. Such analytical and historical research he must leave to the research students of that particular field. As a man of letters he must be familiar with the general outlines and tendencies of historical and contemporary criticism, but when literary criticism moves into the realm of the criticism of life, then the minister comes into his own. For when literature is seen to be an examination and an interpretation of life, then in the deepest sense it becomes to the minister what Gamaliel Bradford calls a "clue to the labyrinth of souls."[10]

The minister as a man of letters has now become, at least, generally familiar with the main tendencies and outlines of literary criticism. He has seen undisciplined and chaotic writing slowly assume a certain definite standardization of form and technique. He has seen certain literary masterpieces grow and develop, gain in beauty and richness under the acid tests of time and comparison. He has seen other literature blossom and flourish brilliantly, only to have its short day and cease to be. He has seen the questioning minds of men become aware of the shifting values of the vehicles of literature. And out of that awareness he has seen arise a growing set of standards whereby men judge and examine the literary product of their day. Through all the glowing story of great literature from Homer, through Shakespeare, to that of our present day, he has seen that the creativity, the self-expression that is literature, to be best expressed, to find permanent and universal acceptance in the lives of men, must be disciplined, must be controlled, must be evaluated in the light of great and abiding

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[9]Foerster, *American Criticism,* Intro., p. 4. Houghton Mifflin Co., Boston.

[10]Gamaliel Bradford, *Bare Souls,* Intro., p. 3. Harper & Bros., New York.

standards, standards which comprise the best that has been thought and written throughout the ages.

And then in a golden moment of deep insight it suddenly becomes clear to him that here as a minister he is given his polemic; that in his understanding of literary criticism there comes his apologetic as critic of life. For if literature is the expression of life, the revelation of man, and if literature is definitely an act of creativity, a form of self-expression, and if as an art it has definite rules, a definite techné of form and content; if it demands and insists that creativity can only be adequately and completely expressed as it passes through certain tested forms of control and discipline, of restraint and direction; if it affirms that self-expression is only fully realized when it is accomplished by the expression of that which is universal in man, not particular in the individual—if literature as an art demands this, how much more then does the "art of living" demand the same! For life itself is but the spirit of creativity expressed in daily acts, self-expression accomplished in the medium of society. And this demands, in a far more profound sense, a techné of living, necessitates the elements of control and discipline, of restraint and direction, if that life is to make its greatest contribution to the permanent welfare of its fellowmen. Like literary standards, life, too, is seen to offer permanent and abiding standards in the light of which man must make intelligent decisions. Like literary self-expression, the self-expression which is life is seen to reach its highest consummation only in so far as it is expressed not on behalf of the individual but for the ultimate good of universal mankind. Thus the minister finds in criticism his polemic, for the same fine critical intelligence that he has seen exercised in the fields of literary criticism he now rightly demands be applied to the criticism of life.

And there is this to be said of such a polemic, namely, that it offers to the preacher a unique and attractive approach to a large and growing group of intelligent people who have uncritically, but nevertheless completely, rejected the authority of the Bible and the Church, of tradition and social usage. If they are to be reached at all, they must be reached through an approach whose validity and authority they are willing to recognize and admit. Further, when criticism moves, as it ultimately must, into the larger area

of the criticism of life, the preacher finds the tools of his polemic already at hand. For in the answer of Socrates to the impressionism of Protagoras, he finds the dialectic of his critique of present day romanticism. In the socratic reply to the sensationalism and materialism of Callicles he finds the lines into which inevitably his argument must fall if it is to be rationally convincing to the great number of those who would make of life only a tight system of biological impulse and mechanical interaction. In the conflict between Rhetoric and Philosophy in the same dialogue he sees clearly the modern conflict between Science and Religion and finds the tools of his polemic already prepared and attested. But more important than all of these is the fundamental doctrine of the dualistic view of life that the minister finds is the basic concept latent in all of the world's great literature. Upon this dualistic view of life he stands firmly to take issue with the monistic materialism and the monistic pantheism which pervades so much of modern thought.

And most important of all, there is for the preacher the great and compelling dialectic of the criticism of life which we term critical humanism. It is neither possible nor necessary to offer here any extended explanation of critical humanism. Suffice it to say that it is that philosophy of life which demands intelligent decisions in the light of great and abiding standards.

"The philosophy of humanism," writes Foerster, "finds its master-truth, not in men as they are (realism) nor in men as worse than they are (naturalism), nor in men as they 'wish to be' (romanticism), but in 'men as they ought to be,' 'ought,' of course, not in the usual restrictedly moral sense, but with reference to the perfection of the human type."[11] If that be true, and if the preacher has found in such his greatest polemic, it now becomes his implicit prerogative as a representative of the Christian philosophy of life to demand of critical humanism that it give Christian content to the "ought to be," since the imperative sense of "ought" that is a universal experience with men can only be completely and finally seen in the light of the ideal or ultimate "ought to be." And it is here the unquestionable right of the Christian minister to say to critical humanism that in Jesus Christ

[11]Foerster, *Toward Standards,* p. 188. Farrar & Rinehart, New York.

the ideal concept of human character, the ideal principles of justice, of purity, of unselfishness, of love become incarnate; that in Him they become historically objective and so stand for all time as the final standard whereby mankind must test their lives. For certainly if the Incarnation means nothing else, it does mean this, that here in an objective, concrete personality the highest principles of life are found incarnate—the ultimate "ought to be" has become the perfect "is."

And then having given the standards of life a Christian content it is the minister's prerogative to point out, kindly but definitely, to the humanist that which he has found in his own experience, the inevitable dilemma of life, the tragic contrast between what is and what ought to be. It is his prerogative to show that man as man cannot live up to the ideals that he has lifted for himself; to demonstrate clearly and intelligently that when a man's life is examined critically and honestly in the light that shines from the face of Jesus Christ, the same awful sense of inadequacy, of unworthiness, of utter incompleteness that Peter found when for the first time the glory of Christ broke across his life becomes his and he finds himself echoing that desperate cry, "Depart from me, for I am a sinful man, O Lord!"

Or, if you will, it is not even necessary to demand that Christian content be given to the standards by which a man is to test his life. The minister need only ask that Humanism live up to the standards that it itself has already raised; that he, the Humanist, make evident in his own life that purity, that honesty, that unselfishness, that restraint which he holds as ideal, and the same awful dilemma of the human soul is found once again. For even when the soul attempts to match its human ideals, it finds it cannot. The categorical imperative of the "ought" can never be fully met upon the human level. Professor Olin A. Curtis called it "the merciless expansion of the moral task";[12] and Hegel voiced the universal experience of mankind when he wrote, "I see the ideal all the while but I simply cannot realize it."[13]

And it is just at this point, at the very heart of the tragedy of man's moral dilemma that the real prerogative of the preacher is

[12]Quoted by Hough, *The Great Evangel,* p. 86. Cokesbury Press, Nashville, Tenn.

[13]Quoted by Hough, *ibid.,* p. 84.

found, for it is just here that it becomes his highest right, his greatest privilege, to proclaim unhesitatingly that where the inability of man is darkest, there the glory of God shines brightest, that where man leaves off despairingly, there the grace of God in Jesus Christ begins triumphantly. And thus it becomes the minister's greatest evangel to declare that the ultimate consummation, or, if you will, the ultimate preservation, of the humanistic belief in the worth of man can only be found in the final acceptance of the grace of God in Jesus Christ. For in the very fact of the "divine level" of life there is found the validity of the distinctions between the human and the subhuman. "Unless controlling intelligence is secure in the ultimate universe, it has no real security anywhere. The reality of the distinction between life in the two levels requires the third level. When humanism follows the logic implicit in its own life it always leads us to the more than human."[14] For as the subhuman becomes really significant only with the emergence of the human, so the human becomes eternally significant only with the introgression of the Divine. It is the only thing that gives final meaning to life. Browning saw it and wrote:

> "What is life for, save, in growth
> Of soul, to rise up, far past both,
> From the gift to the Giver,
> And from the cistern to the River,
> And from the Infinite to Infinity
> And thru man's dust to God's divinity."

This then is the minister's prerogative, or rather, if you will, his highest privilege, to maintain uncompromisingly that there are three levels of life, and that because of the revelation of God in Jesus Christ it is possible for man to move into that third and final level of life. It is the same dialectic that Paul uses in Romans, where with stark and searching logic he exposes the inherent evil that lies in the heart of every man, Gentile and Jew alike, and which finally, there, in that great analysis of his own heart, he has put into imperishable words, "The good that I would,

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[14]Hough, *The Christian Criticism of Life,* p. 52. Essay not yet in print.

I do not; the evil that I would not, this I do." And having revealed to his own day the complete inadequacy of human reason and human morality, at its best, he breaks into that great hymn of praise and joy that is the eighth chapter of Romans, which opens with "no condemnation" and closes with "no separation" for those who throw themselves upon the grace of God in Jesus Christ. The only complete answer for the tragic dilemma of man must lie, Paul found, in the grace of God in Jesus Christ. And here the minister discovers his great evangel, for what the Law did for the Hebrews, in almost every sense Critical Humanism has done for man, and both fall short and are inadequate without the consummation of the Christian message. It is thus the minister's part to see and know all the glory that was Greece, all the grandeur that was Rome, all the light that was Renaissance Italy, all the surging enthusiasm that is Romanticism, and yet to see and declare that at its very heart there is only basic evil and, but for the grace of God, a decaying dream. For if literature is the context of the Bible, in its final sense the Bible is the "complement of literature."

Let this be said, that the intelligent preacher knows that there are two avenues of approach to the heart of the Christian evangel, knows that there is the direct return to God through the leap of faith, from the sense of personal inadequacy, from the sense of the frustration of the world, or from the sudden awareness of the glory of God which shines in the face of Jesus Christ. It is this that we find is the supreme emphasis of the Barthian movement, the direct return of the soul to God through the act of faith. And every minister has seen it again and again in the simple faith and dedication shining in the quiet lives of trust and confidence of those who, upon wings of faith, have been lifted straight to the heart of the Eternal. But he also knows that there is another indirect, but equally as valid, approach to this same Divine Goal through the long and careful study of the culture and the religions of the world and from them to their culmination in Jesus Christ. He has seen it revealed in the experience of a mind like Paul Elmer More's, who having passed through all the world's great literature and made himself the master of its culture, and having found in it a deep appreciation of the best that man has done and

said and written, found also throughout it all a consistent sense of dualism, an imperative consciousness of the inadequacy of man, and having returned to a study of Platonism, was led at last to find its ultimate consummation in the Christian doctrine of Incarnation and the figure of One who was both Son of Man and Son of God, outstretched upon a cross.

It is the place of the preacher to recognize the validity of these two separate approaches to the Christian evangel, to see their proper relationship, to use them together and to maintain between the two the balance and harmony that together they provide. For it is in this very fact that the surpassing glory of the Christian evangel becomes most clearly apparent in that the "good news of Jesus Christ" makes room for all of life, that in it the simple, unlearned, intuitive act of faith is as welcome and as valid as the dedication of the great and critically intelligent mind that has reached its consummation through the dialectic of critical humanism.

All of the foregoing has been the preacher's privilege as well as his polemic and his prerogative. But Criticism affords the preacher himself some very peculiar personal privileges. There is first of all the deep satisfaction of having his personal faith substantiated by this dialectic that finds its consummation in Christ. The minister has seen his faith vindicated in conscious experience, has felt the validity of it in his own soul, but there is nevertheless a genuine satisfaction in discovering an intelligent dialectic for his act of faith. Further, as he continues to move into the field of criticism there comes a clearer understanding of the values of life; a clearer perspective is given him; his intelligence is sharpened; his capacity to make right distinctions is enlarged; his knowledge of man is deepened and broadened, so that finally he comes to see with Thomas Jefferson that, "error is the stuff of which the web of life is woven and he who lives longest and wisest is only able to weave the more into it."[15] He sees that and yet becomes neither cynical nor pessimistic. Rather it gives him at once a deeper personal tolerance and humility and at the same time a new and greater passion for the souls of men. The words that F. H. Myer has written of Paul then become in part his own:

[15]Bradford, *Damaged Souls,* p. 68. Houghton Mifflin Co., Boston.

"Only as souls I see the folk thereunder
Bound, who should conquer, slaves who should be kings,
Hearing their one hope with an empty wonder,
Sadly contented with a show of things.

Then with a thrill the intolerable craving
Shivers through me like a trumpet call.
Oh, to save these, to perish for their saving.
Die for their life, be offered for them all."

Again, it opens to the minister the never-failing resource of reading. At best the minister's life is a lonely one. From the very nature of his calling he has many friends and few intimates, but there is always for him the unfailing recourse to and the companionship of the greatest minds of all time. "I never had a sorrow," writes Montesquieu, "which a half-hour's reading could not dissipate."[16] But reading is not just an escapism for the minister. It is rather, as I have indicated, the source of much of his sense of the worth and dignity of man, the basis of much of his passion for man. Plato speaks to him from the porch of the Academy; the stark tragedies of Sophocles and Euripides reveal the ageless problems of man. The dignity and grandeur of the Roman Republic floods his study through the stately phrases and decorous ideals of Cato and Cicero. He wanders the streets of Renaissance Florence with Dante and Machiavelli. The darkness of the Middle Ages breaks into growing light in the romance of Abelard and Heloise and bursts into full noonday in the romance that was the life of Francis of Assisi. All these and more crowd into his study, become intimate acquaintances, lay bare their souls to him. Erasmus subtly speaks, Luther thunders, Descartes doubts, Kant laboriously reasons, Shakespeare marches the Elizabethan Era across the stage, Rousseau equivocates and yet quickens a decadent world, and Wordsworth and Shelley sing of nature. All these and more become the boon companions of the minister, ready to speak or be spoken to at his will, ready to impart to him, if he will receive it, the wisdom of the ages whereby to interpret his own age aright.

And finally, out of this critical view of life and literature the

[16]Bradford, *Bare Souls,* p. 86.

minister brings to his own preaching a greater solidity and power of thought, a strength and a freshness of insight that makes it vital. He finds in it not only a greater understanding of life and the basic principles upon which it may be best lived but also a wealth of fresh illustrative material whereby he may support and vindicate his reasoning and at the same time make his sermon immensely more attractive. "He knows that unconsciously many of his congregation think of men and women as puppets, living in a determined world. So day by day and night by night he bombards his congregation with tales from biography and history and literature of men who have freely chosen hard tasks and have lived with steady loyalty to demanding standards. And by and by they begin to believe in human responsibility."[17] Heine once said, "Whenever I read Plutarch's Lives I want to fling myself on a horse and ride into Berlin and be a hero."[18] It is the challenge of the ideal that becomes the power of preaching. It is what Hocking calls "the anatomy of admiration,"[19] and when filled with Christian content it becomes for the minister one of the greatest instruments for the re-making of human nature.

Mark Hopkins used to teach that there were three levels of life, the physical, mental and spiritual. And then, with the keen insight of his great spirit, he added that those who possessed themselves of the third level possessed likewise all that was worthwhile and permanent in the other two levels of life. And that is so, for as a man moves into the highest level of life he finds that all the other levels of life are still his, and that in a greater and more complete sense than ever before. All the creative instincts and desires are purged and elevated and made permanently his; all his ideals and aspirations are ennobled and made possible as he moves into the spiritual level of life through the grace of God in Jesus Christ. Paul catches up all of this in that great phrase, "All things are yours, and ye are Christ's, and Christ is God's." And in another great passage he rises to a powerful and convinc-

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[17]Hough, *The Christian Criticism of Life,* p. 80.

[18]Quoted by Bishop Arthur Moore in a sermon at Massanetta Springs, Virginia, 1935.

[19]Hocking, *Human Nature and Its Re-making,* p. 192.

These quotations are used by permission of the several publishers, as above.

ing analysis of the inclusiveness of the Christian evangel: "Finally, brethren, whatsoever things are true (i. e. Science), whatsoever things are honorable (i. e. Ethics), whatsoever things are just (i. e. Law), whatsoever things are pure (i. e. Poetry), whatsoever things are lovely (i. e. Art), whatsoever things are of good report (i. e. History), if there be any virtue (i. e. Philosophy), and if there be any praise (i. e. Faith); think on these things." And with that, all of this vast and varied life of ours becomes ennobled and purified, transfigured and made at once vital and permanent as it moves from the subhuman into the human, and from the human into the divine, and as it finds its ultimate meaning and final consummation in that One who was both Son of Man and Son of God. Some one has said, "If perfect art is made up of perfections, then Jesus Christ is the Master Artist, for He has mastered the art of life. What He is He asks us to become, and all the ages of eternity are not too long for such an adventure. For no matter how great we grow to be, always, Jesus is on ahead, in His face the Glory of God."

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## CREATIVE THINKING IN CHINA.

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China in the last few months has appeared to the world as an incipient democracy fighting for home and freedom. Perhaps latent rather than incipient, for the democratic spirit has long prevailed in China, though undeveloped because of the narrower clan loyalties. Such caste as has existed has been functional, occupational, rather than hereditary, structural; there has been plenty of osmosis between the classes, usually upward. The orthodox stratification has been as follows: first, scholar-officials, who give moral and social leadership; second, farmers, because they produce food and fibre; third, artisans, because they fabricate from raw

materials; fourthly, merchants, who exchange and distribute, without improving. Below these regular classes come the wastrels, or destroyers; such as gamblers, prostitutes, actors, soldiers and the like. In this paper we briefly sketch the thinkers and ideologies that have influenced China's literati.

Lao Tzu, a somewhat shadowy personage, born about 600 B. C., is said to have been archivist of the little kingdom of Lu, in Northeastern China. Late in life, perhaps disillusioned, he exiled himself beyond the western boundary of his native land. Being asked by the border-officer for a statement of his views, he composed a short essay that became immortal and has made its author world-famous. Bequeathing this to the officer, he mounted his black ox and disappeared beyond the mountain pass. Such is the brief legend of the man.

Lao Tzu's philosophy is a way of retreat, of world-renunciation, of naturalism as opposed to man-made ways. He thinks that in the universe there is natural law, very satisfying, cogent, and unchangeable. If we can live according to this law, without any social machinations, our life will be satisfying and complete. This natural law fills the cosmos and orders its goings; it can also be applied to human society. This mysterious law cannot be defined or named, but if perforce we must name it, says Lao Tzu, we call it Tao.

Lao Tzu did not believe in education. It was his conviction that knowledge, social convention and customs restrict freedom and cause discontent. In some respects he resembles the French Rousseau, for he advocated return to a state of ignorance and undisciplined nature, untroubled by desire, ambition, social pressure or government.

Yet despite this discard of learning, he has been a most influential teacher through a book that won disciples, who developed into a school of thought and a religion. This little book of only 5000 words is the *Tao Teh Ching,* which means the Classic of Reason and Virtue. It is full of startling paradox and suggestive insights. On the whole it is negative,—a rejection of the active interests of civilization. Yet it does make positive contributions to thought, two of which stand out as fundamental.

The first of these is the concept Tao, which means way, path,

road, nature, law, reason. This Tao is the essential inscrutable Reality back of the universe which works in and through all things, like electricity in a smooth-running machine. Passive conformity to the Tao is the best recipe whereby all existing entities may function. In man this conformity appears as Teh, Virtue, a way of life, of realizing in oneself the universal Tao. "Tao is the natural course of the universe. . . . Since the Tao of the universe is regular and unconfused, so must be the Tao of man also." "Tao is the hidden moral principle from which proceed the common virtues of everyday life, the Moral Law followed by all men in all ages."

Here we meet Lao Tzu's other theme, Wu-wei, which means non-activity, non-assertion, non-aggression. Man is to be like Nature, which does all things by doing nothing. "The Tao remains quiescent, and yet leaves nothing undone." In man Wu-wei shows itself as non-retaliation, goodheartedness, repaying good for evil in order to teach and save the wrongdoer; it also appears as humility, seeking like water the lowest place, yet benefiting all things. Of course Lao Tzu is opposed to war, pointing out that "the good fighter is not wrathful, and the greatest conqueror does not wage war." By ignorance and self-negation he would atrophy the desires that lead to war. His ideal is perhaps best expressed in the following lines:

> "Production without possession,
> Action without assertion,
> Development without domination."

Brilliant writers amplified Lao Tzu's ideas into a philosophy that has appealed to many seekers after truth in China. We may call that the Higher Taoism. With the masses it has degenerated into crass superstition and magic, by which man can do business with the Unseen. Hence there have been in China thousands of soothsayers who claim to manipulate natural forces for the benefit of their clients. There has also resulted a deep undercurrent of fatalistic *laissez-faire,* causing China to merit the title "Sleeping Giant," given her by Napoleon.

In quite another direction lies the philosophy of Mo Ti. This man was an official of the State of Sung, about 450 B. C. He was

skilled in the art of military defence, very earnest and frugal, a logician, and founder of a school of ethics which at one time rivalled Confucianism. His writings in fifty-three essays give us a graphic picture of the man himself.

Mo Ti is the most deeply religious of all China's teachers. Enlarging on ancient conceptions, he proclaimed that Heaven has love for all men and wills for all men to love each other. That was his cardinal teaching: Universal Love. He gave his life to co-operating with this Will of Heaven as he understood it. He traces the turmoil of society to "Lack of love." To do away with turmoil and arrive at universal love, we must, as he puts it, "include, and do away with differences"; or as a brilliant modern Chinese says, "agree to differ, but resolve to love." If we can thus help each other in fellowship, and inclusively love each other, the nation will be full of good feeling, society will be like one family, and self-benefit at the expense of others will be no more. So says Mo Ti.

Mo Ti—as against Confucian formalism—implements this spirit of Universal Love with the concept of Justice, which he describes as promoting welfare, doing away with harm, delighting in life; the chief aim being mutual helpfulness. If everyone will do justly, says Mo Ti, this aim will be realized, and humanity will enter upon world democracy.*

Mo Ti's sanction for this Utopia is found in the Will of God and the existence of a world of spirits interrelated with man. His firmament is personal; not mechanical like the Taoist, nor vague and rational like that of the Confucian agnostics.

Mo Ti's sacrificial and democratic spirit is shown in his advocating economy and simple funerals, and in opposing music and all extravagance. This is evidence of his interest in the masses. Teacher and disciple alike dressed in common clothing,—grass in summer and skins in winter; they lived on bean soup, while with calloused hands and feet, and swarthy faces, they spent their lives in service without luxury. Archer's *Faiths Men Live By* relates a bit of unconscious self-revelation; when Mo Ti died, he was

*Compare Professor G. H. Palmer: "Justice seeks to benefit all but all alike. It knows no persons, or rather it knows everyone as a person and insures each his share in the common good."

buried in "a plain coffin of *thin* boards," something unique in China, where coffins are enormous. He was truly "an apostle of human brotherhood," an ancient Saint Francis.

Mo Ti's philosophy is frankly practical and utilitarian. He stresses wealth and population, and finds the earthly *summum bonum* in a justly-ordered, industrious, co-operative society.

In line with this ideal, while allowing for national defence, Mo Ti has scathing condemnation for offensive warfare. He condemns it on practical grounds as being ruinous to both aggressor and attacked, and on ethical grounds as being wholesale murder and utterly opposed to the Will of God. "The murder of one person," he says, "is unrighteous and incurs one death penalty. Following this argument, the murder of ten persons will be ten times as unrighteous and there should be ten death penalties; the murder of a hundred persons will be a hundred times as unrighteous and there should be a hundred death penalties. All the gentlemen of the world know that they should condemn these things, calling them unrighteous. But when it comes to the great unrighteousness of attacking states, they do not know that they should condemn it. On the contrary, they applaud it, calling it righteous." We can imagine this quaint and realistic argument winning for Mo Ti a Nobel Peace Prize of his day.

Consider now the central stream of Chinese thought, Confucianism. This philosophy won the day over its rivals, Taoism and Mohism, because it fitted in with and reinforced two bed-rock convictions of the Chinese race: Family Loyalty, and the Middle Way, or Moderation. So Confucianism has become China's official universal orthodox scheme of thought. It "is the only ancient culture of magnitude which has maintained itself until today in an unbroken sequence in the life of a great people." Perhaps its very imperfections have made possible its long and universal hold. Despite criticism from the youth of today, Confucius and his teachings are revered by all Chinese.

Chinese philosophy has enjoyed two periods of brilliant florescence. The first was that of the sixth, fifth, and fourth centuries B. C., which gave birth to Early Confucianism; the second came in the eleventh and twelfth centuries A. D., which produced

Neo-Confucianism. This latter form has molded the thinking of the literati until very recent times.

Early Confucianism centers around three productive personalities, and two dynamic monographs whose authorship is not certainly known.

Confucius was born in the State of Lu, in what is now Shantung, in the year 551 B. C. His father was an aged military leader, and his mother very young, a second wife. She had a very religious nature, and the boy was reverent-minded, honest, kind and dutiful,—qualities that stayed with him through life. At seventeen he became a government clerk, and later was put in charge of the public granaries. He opened his home to pupils who came to him in growing numbers. To use his own words, he taught them "literature, ethics, devotion of soul, and truthfulness." At thirty-five he resigned office to devote himself for the next fifteen years to education and research. At fifty he again entered public service in his native state of Lu, becoming assistant in public works and then chief justice of the state. He was very successful at first, but in a few years his program broke down both here and in a neighboring state to which he had gone. The next twelve years were spent travelling from state to state, surrounded by disciples, in the attempt to win petty kings and dukes to his political and social ideals. At sixty-eight he returned home to spend his remaining four years in editing the Five Sacred Classics. His position in the mind and heart of China was described eighteen centuries ago by the great historian, Ssu-ma Ch'ien, in these words: "Countless are the princes and prophets that the world has seen in its time—glorious in life, forgotten in death. But Confucius, though only an humble member of the cotton-clothed masses, remains among us after many generations. He is the model for such as would be wise. By all, from the Son of Heaven down to the meanest student, the supremacy of his principles is fully and freely admitted. He may indeed be pronounced the Divinest of men."

Speaking of Confucius' method of teaching there are five points to be noted. First, he stressed the influence of personality. Using here a classic metaphor, he said, "The grass must bend when the wind blows across it". Second, he adapted all material of instruction to the capacity of the learner so that when his pupils

asked about *Jen* (goodwill) or about *Hsiao* (reverence towards father and mother) he answered each one differently. Third, he laid importance upon awakening and self-expression; so he said, "I do not open up the truth to one who is not eager, nor help out anyone who is not anxious to explain himself." One of his pupils, named Tsai Yu, slept in the daytime. The Master said, "Rotten wood cannot be carved, nor can walls of trash be plastered. Let him be." Fourth, Confucius emphasized gradual, orderly growth. "Cherish the old," he said, "in order to learn the new." Here is the principle of apperception. Fifth, he believed in teaching through the direct experience of men and things. When travelling among the kingdoms he would teach incidentally, out of any life-situation.

The mind of Confucius wins respect in a number of noteworthy points. First, for its spirit of broad humanity. He considered making tranquil the empire and influencing all peoples, as his duty. The sayings, "If you wish to stand, help others to stand; if you wish to succeed, help others to succeed," and, "In teaching there should be no distinction of rank," are an expression of this altruistic spirit. Second, his spirit of contentment in poverty and joy in the doctrine, as phrased happily by himself: "With coarse rise to eat, with only water to drink, and my bended arm for a pillow,—I still have joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud." Third, his spirit of strenuous earnestness. He said of himself that eagerness caused him to forget food; joy caused him to forget grief, so that he could not perceive old age coming on. Chen Men said that Confucius was a man who did what he knew he could not do. These few expressions picture his happy, strenuous striving.

The basic concept in Confucius is beneficent social order, congruent with cosmic moral order. This order is brought about not by force or violence but by teaching and personal influence of sages and rulers. Confucius harked back to an ancient idealized Golden Age to confirm this theory. He held up the ideal of the gentleman, or Superior Man, in whom all the virtues abide, as contrasted with the small or mean man, who is selfish and cares for mere things. The fundamental virtues are: Goodwill, Justice, Reverence or Courtesy, Intelligence, and Sincerity; the first, Goodwill, being the fountain and summation of all moral excel-

lence. The Superior Man is the embodiment of all these virtues and exhibits them in the five primary contacts of living: prince-officer, father-son, husband-wife, older-younger brother, friend-friend. Another virtue extolled by the Master is duty to parents; obedience and care while they are alive, reverence and worship after death—all these often carried to what seems an illogical extreme. Other ideals held up by Confucius are bravery and loyalty and consideration for others, as expressed in the famous Silver Rule: "What you do not wish done to yourself, do not do to others."

Confucius himself was a truly religious man, with a mystic sense of Heaven's mission and care; but he was so much an agnostic and humanist that in his teaching, religion was practically ignored. Thus he gave to his school a negative, secular stamp. Confucianism is in reality social and political ethics; only by accommodation can it be called a religion. It lacks the dynamic of divine personality, the sweep of a cosmic setting and an eternal goal, that would have made it really a religion.

The next great exponent of Confucianism was Mencius. He came about a century after the great Master whom he revered,—that is, about the time of Pericles in ancient Greece. Mencius' father died early and the boy was painstakingly given a character training by his other parent, who came to be considered the model mother in all China's long history. The story goes that Mencius one day returning from school, tired of his studies, came to his mother, who as usual was busy weaving for their support. She looked up from her loom and inquired how he was getting on. He answered in a careless way, "Oh, well enough," whereupon his mother drew a knife across the warp of the cloth she was weaving, slashing the web in two. The astonished boy knelt down and begged to know what this strange action meant. She replied that education was a slow daily process like the weaving of cloth with single threads, and that he was losing his time as she had ruined her web. It was a lesson the boy could never forget.

So when grown, Mencius accepted as his duty, "to rectify men's minds, stop heresy, and promote the doctrines of the sages." This he endeavored to do through a career similar to that of Confucius; namely, advising the rulers of petty states, and gathering about him a band of disciples to carry on his teachings.

The central theme of Mencius' whole system is that human nature is natively, inherently good. This is a distinct advance beyond Confucius, who merely implied it. But Mencius with dialectical skill so maintained man's essential goodness that it has been a cardinal dogma in the orthodox school ever since. This theory supports democracy somewhat as the first sentence in our Declaration of Independence does. In contrast, Confucius had been a benevolent upholder of a stratified society. Further support for democracy is found in Mencius' insistence that the masses, not the rulers, are primary; that rulers must recognize *vox populi* as *vox Dei,* and that rebellion against unworthy sovereigns is justifiable. So Mencius the democrat, more than Confucius the aristocrat, is the mentor of politically-minded youth today.

In educational theory, Mencius stresses the principle of growth. The mind is a tender embryonic organ with a tendency wholly good. But it is easily led astray by external allurements; hence education is required, to shield from evil and draw out the good. This can be done by controlling the attention and rightly guiding natural interests and spontaneous activities. All of which sounds very modern.

Mencius' theories, however, did not remain unchallenged in his own day. Hsün Tzu, a younger contemporary, also a native of Shantung, the Holy Land of China, was the greatest scholar of his age. His views are more realistic than those of the optimistic Mencius. He takes issue with Mencius on human nature, affirming that the race has corrupted primal goodness and is therefore prone to evil. Man needs external guidance and correction, not merely the unfolding of innate goodness, as says Mencius. His untamed impulses quickly fly into excess, with the loss of culture's painfully acquired assets. Instincts must be curbed by a code of good *mores.* Such a code Hsün Tzu finds in the Confucian prescribed etiquette for the manifold social situations in which a growing person finds himself. Social restraint, through well-chosen teachers and surroundings, is the means. In Hsün Tzu's own words, "The nature of man is evil; his goodness is only acquired training."

By the opening of the Christian era Confucianism has become firmly fixed as the state educational system and is recognized as

China's official philosophy, the foundation and function of government. Two remarkable monographs, entitled "The Golden Mean" and "The Higher Learning," set forth the Confucian ideal of education. Of the former work, this is the opening sentence: "That which Heaven confers is called nature; that which educes the nature is called the way; that which cultivates the way is called education." The steps outlined for the process are extensive study, accurate inquiry, careful reflection, clear discrimination and earnest practice.

The first sentence of the other work, "The Higher Learning," declares that the aim is "to make clear illustrious virtue, to renew the people, and to rest in the highest goodness." It begins with the study of phenomena and the increase of knowledge; from this it proceeds to sincere intention, disciplined mind, self-control in conduct. Then through the influence of such personality the family is well-ordered, the state governed, the nation kept tranquil. Thus formulated, the Confucian theory held sway for twelve hundred years, through all the rise, decline and fall of the Roman empire and the Dark Ages in Europe, till the Sung Dynasty, the time of the Crusades.

During all these centuries of orthodoxy two parallel streams of thought had also been engaging Chinese thinkers. These were Taoist metaphysics and Buddhist idealism. The invention of paper, brush-pens, and the art of printing had given fresh stimulus to learning. In the eleventh and twelfth centuries a succession of intellectual giants brought about a profound re-awakening, which reached its climax in the great Neo-Confucian, Chu Hsi.

This philosopher, who lived from 1130 to 1200, held public office, promoted schools, wrote commentaries on the Classics and made a synthesis of Chinese thought that has stood the test of eight centuries. He undergirded Confucian ethics with a metaphysic and psychology drawn partly from Taoist and Buddhist sources.

To Chu Hsi, man is a miniature of nature or the universe,—a microcosm. The universe is a dualism of two elements: *Ch'i,* that is, matter or substance; and *Li,* which is law or norm or principle. (We are reminded somewhat of Aristotle's Material Cause and Formal Cause.) *Ch'i,* or substance, may be spiritual

as well as physical substance. All phenomena result from the interaction of *Li* and *Ch'i,* that is, of law and matter, of norm and substance; and while the two elements do not in fact exist apart, there is a certain primacy attaching to *Li,* the moral element. *Li,* which is norm or principle, pervades the universe as the law of its being; the universe is under the rule of reason and right. This cosmic law, *Li,* appears also in man; it expresses itself as Goodwill, Justice, Reverent Propriety, Intelligence, Fidelity, the ruling human virtues, that make man man. When these qualities are weak or absent, the human microcosm becomes chaotic, and education is needed to restore their pristine strength and purity.

Chu Hsi was president of the White Deer Grotto College from 1152 to 1156. As such he drew up regulations for the College which express the quintessence of Chinese educational and social philosophy. Building on his predecessors, he summarized in five ideals: Affection between father and son, justice between prince and officer, supplementation between husband and wife, order-of-rank between older and younger, fidelity between friends. Methods for realizing these ideals are likewise five-fold: Extensive study, accurate inquiry, careful reflection, clear discrimination, earnest practice.

The first four methods deal with how to learn and the last with actual behavior. This last is described by Chu Hsi under three phases. The first of these is self-training, which means to be reliable in words, direct and careful in deeds, controlling anger and desire, overcoming defects in striving for the good. The second phase is handling affairs, which means to order aright one's friendships without seeking advantage therefrom and to understand truth without counting up one's attainments. The third phase is dealing with situations, which means not to do unto others what one does not desire for oneself, and when not succeeding in an activity, to seek the cause of failure not in others, but in oneself.

In brief, Chu Hsi's ideal was the perfected personality, made so by reason and performance, in whom flawless cosmic law finds full expression. As to education, he says: "The work of nourishing the mind may be likened to the work of nourishing a grain of seed in which life lies latent."

The inevitable heretic appeared some three hundred years later in the person of Wang Yang-ming. Restive under Chu Hsi's severe logic and rigid pansophism, Wang sought relief, like the Quakers, in a theory of "inner light." This harked back to Mencius' doctrine of natural goodness, so Wang was not disbarred for nonconformity but only regarded somewhat askance. He has been much more influential in Japan (where his name is sounded Oyomei) than among his own people.

Wang equates mind or heart with the universal *Li* of the orthodox. This individualized *Li,* in the role of intuition, conscience, moral insight, becomes the sufficient and final arbiter for both truth and action. The heart gives verdict, the will obeys; knowledge and performance are one. He writes:

> "From birth, man has a compass in his heart,
> Rather, has in his heart, the root and source of all;
> Therefore, since all is in your treasure-house,
> Why beg for crumbs from door to door?"

The Chinese people at an early date discovered the use of silk and tea, the making of porcelain and paper and the art of printing. For all these inventions the world is deeply in their debt. They have added much to the "treasure-pile" of civilization. But China's richest contributions to human life lie in the teachings of her sages, and in her conception of a moral order inherent in the universe and in human society. It is ethical urge which has made the Chinese a great people and which (after centuries of arrested development) will be the basis of new vitality in the future.

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## HAPPY MARRIAGE AS RECORDED IN BIOGRAPHY.

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Four elements are fundamental to marriage success. These elements are broader than marriage, yet they are not wholly external to or independent of the marriage state. They are fundamental characteristics of personality, which help an individual into a happy life.

These four elements are unusually revealed in the lives of Margaret Ethel and J. Ramsay MacDonald, Cornelia Stratton and Carleton H. Parker, Mme. and Pierre Curié, Louisa and George MacDonald, and Alice and George Palmer.

The details of these ten lives, insofar as they are mentioned, are only incidental to a delineation of the four great qualities of personality which are here regarded as underlying, and more or less independent of, but, for all that, essential to, the marital happiness they enjoyed.

I. Perhaps the most striking of the qualities of personality is the fact that the principals were independent. They stood on their own feet. There is an old theory that the man should be the head of the house, or lord in his own castle. Working on that basis the wife was to find her life and the expression of whatever personality she had in the man. We are not so far removed from Oriental attitudes in this respect. It is not yet twenty years since women were allowed to vote, only one hundred years since women were allowed to attend any co-educational college, and less time than that since women were allowed to hold any respectable positions in the work-a-day world. This notion that man is the better half—in fact, *the* personality of the twain—is the perfect example of a die-hard notion, as may be attested by watching any two young people fighting it out for freedom of a strong female personality alongside of, and independent of, a dominant male personality.

The thing that struck me first about these men and women was that each party had his or her own roots in the fundamental stuff out of which life is made. Frequently they bear the same fruits, as in the case of the scientists, Mme. and Pierre Curié, or the educators, Alice Freeman and her husband, Dr. George Palmer, Professor of Philosophy at Harvard; but always they had their own roots and their own branches. There were no "clinging vines" among these wives, as the dean of women at my college liked to call them. There were none like the dodder—a plant of genus Cuscuta, a leafless parasitic plant—that in its early life has a normal start, is seeded and thrives from roots of its own, then attaches itself to alfalfa plants, sapping the host of strength while its own roots completely perish. These women and men had their own personalities rooted deeply in the fundamentals of life, even from the start, and they remained strong through their whole

existence, supplementing and increasing rather than sapping strength from their mates. They were independent personalities.

When Alice Freeman was a very young girl she had a proposal of marriage from a seminary student at Yale. It developed that she should spend her time completing her course in the academy and afterwards join him in some country parish. She could see that this would give her no chance to develop and expand her own life, so they parted. Then and always she conceived of marriage as "a comradeship of equals where each contributes rich powers of different kinds to a mutual life."[1] Alice Freeman, later President of Wellesley College, conceived of herself as a fellow-worker of God, one of the supports of the family rather than one of its dependents. She was a power all to herself. An ennobling atmosphere seemed to radiate from her always. She had her own roots and bore her own fruit.

The Curiés are classical examples of two great scientists each great in his own right. Independence or personal strength is a first essential to happy marriage.

II. Secondly, as a sort of a natural outgrowth of this independence of personality, each of the ten personalities possessed a creative quality of which actual work was a natural expression. One of the greatest problems facing the home is the problem of the wife who works out. As I see it, her reasons are mainly of three types: economic necessity, escape of boredom and an attempt to satisfy a passion to do something.

Any of these three may be a perfectly legitimate reason for her work, which does not greatly matter so long as the situation is fully understood and mutually accepted. The significant element is that each should have a desire to produce—there can be no silent partners in the business of marriage. It has long been recognized that a common task is a uniting factor in the lives of two people. It then appears that if both are forced by economic necessity to work, the mere participation in the bread-winning effort could serve to unite them. The George MacDonalds are splendid examples of one way this may work. George MacDonald, it is well known, was a writer of the last half of the last century. His fortunes were almost always at a low ebb, so Mrs. MacDonald

[1] *Alice Freeman Palmer,* by George Palmer.

took it upon herself at times to care for invalids or orphans to provide needed income. On one occasion she wrote a dramatization of *Pilgrim's Progress* which the thirteen members of the family trooped about producing in order to pay the expenses of winters in Italy. On all occasions the wife felt very keenly that much depended upon her ability and industry to provide for the family.

We might recall in this connection Mrs. Palmer's definition of marriage as "a comradeship of equals where each contributes." After her marriage, Mrs. Palmer, though not of necessity, carried on more activity perhaps than Dr. Palmer, who was Professor of Philosophy at Harvard. Among her activities may be listed those of a trustee of Wellesley, Dean of Women at the University of Chicago, an Advisor to Radcliffe College and the chairmanship of countless committees. Always she found herself in the thick of the fight for the education of women, each time meeting her obligations and overcoming difficulties that would have stumped most men. As Dr. Palmer says "She leaned on her necessities, rather than allow herself to be broken by them."

All of us are more or less familiar with the work of the late J. Ramsay MacDonald, who was three times Prime Minister and the champion of the Labor Party in England. But on this side of the Atlantic we have pretty well forgotten that Margaret Ethel MacDonald, his wife, bore on her own shoulders much of the burden of the women's activities of the great Socialist movement. She worked just as much as her famous husband, and out of that work they found something that united them as no life of idleness or society life could have done. I have referred elsewhere to the Curiés, but in this connection let us remember them as two who worked because they wanted to do so. They had a passion to produce and as an important by-product they found happiness. For true happiness is ever a by-product. It comes unsought to the men and women busily engaged in some engrossing task. Work by both parties, fully understood and mutually undertaken as an expression of both personalities, helps make happy marriage. The personalities of each must be creative, containing a spirit that precipitates work.

III. The third characteristic of these personalities as observed from these biographies is a capacity for what, for want of a better word, I call fusion. The term, strictly speaking, refers to the melt-

ing together or blending of two metals so that they become one substance. I believe it is also used of the process by which two liquids are mixed so that the two occupy the same space formerly filled by one of them. At any rate, I have in mind a very fine flowing together into one whole of two separate personalities so that the twain shall be one.

This, I take it, is something more than love one for the other. It is an identification of the one with the other to such an extent that when Mrs. Carleton H. Parker should run across a statement in a paper saying that marriage meant adjustment, she should be surprised. She had always recognized Dr. Parker's wants as her own. She went to him about the matter and he too confessed that he had never had to adjust. He thought that always he had had his own wants. So complete was their identity in thought and action that she could say, "we had our definite enthusiasm for labor psychology aroused."

Here, again, in this ability to be united as one person the Curiés stand out conspicuously, as elsewhere. Mme. Curié says that in their life together it was given her to know her husband and to penetrate each day farther into his thought, and adds later the exclamation: "How complete was his gift of himself to me!" When personalities can be molded together or blended like that there is no room for discord. All is complete unity.

IV. Fourth, and perhaps most important to these people, was the fact that each was given to a cause or tied to a masterful life purpose. These ten people were supremely conscious that they had a mission in life, and so they looked for no Utopia and fell prey to no easy optimism. Life had its dark spots, ignorance was so common. They realized that there were large areas in human experience much like an unexplored wilderness. Realizing that there were secrets hidden too deeply for the eye of a casual observer, they proposed to live beneath the surface of life, and like John the Baptist be a "voice crying in the wilderness."

That figure strikes me as summing up these lives as well as any figure possibly could. Seeing, as Alice Freeman did, that there were such dark spots in human society that women are denied the right of education; hearing, as the Parkers did, the discord of labor struggles; feeling, as the MacDonalds did, the torture of unfair labor laws in England; and knowing, as the Curiés did, that nature had secrets hidden from man, these possessed in-

dividuals determined so to tune their souls to the eternal vibrations of truth that they, as impersonally as a radio, might be the instrument or channel through which the truth might be sounded abroad. They would be the voice of that truth which hovered about waiting for one to pick it up and spread it to the hearts of men.

Consider, first, Mme. and Pierre Curié. As they labored, denying themselves the comforts of a privately owned home and refusing to be decorated by the government's honorary society, they brooded over nature's darkness. Hypnotized by their dream for science, they lived their dream together. If these brave, self-sacrificing souls had one prayer, it was a prayer to be set free that they might make articulate the truth of nature.

Or, again, let us think of Alice Freeman as she became more and more convinced that one of the dark spots in the American social system was the prevalent denial of equal educational facilities to women. She brooded over that need, steeped her soul in the facts of such injustice until finally the solution took form in her mind. She gave of almost limitless energy to the cause of equal education for women along with men, first as a high school teacher, later as President of Wellesley College, and after her marriage, as we have seen, carried forward her important work in the field of higher education.

One can scarcely refrain from going into the details of the life of Margaret Ethel MacDonald, but it must suffice to say that she so completely identified herself with the suffering of the masses of working women that their needs got hold of her and their unutterable groanings became in her a clear voice crying out for justice and opportunity to all. Marriage was happy for these because they would be a voice bringing forth important truth to the attention of their fellowmen.

We have now examined four qualities of personality that seem to be exemplified in the happy marriages of these ten people: independence,—each had his own roots; a creativeness that precipitates honest work; a capability of fusion one with the other; and dedication to a life mission. These are, I think, essential to the marital bliss they enjoyed. It may be significant to notice that these qualities are not necessarily innate, but may be gathered out of life. The fact still remains that "heroes (and happy marriages) are made—not born."

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

## EXEGETICAL THEOLOGY

A GUIDE TO UNDERSTANDING THE BIBLE. *By Harry Emerson Fosdick.* Harper and Brothers, New York. 348 pages. $3.00. The purpose of this book is to make the results of technical Biblical scholarship available for the general public and for students interested in the Bible, and is written in Dr. Fosdick's clear readable style.

The author states that one of the major results of Biblical scholarship in the last half-century has been to arrange the Biblical literature in its approximately chronological order, which he outlines for us in the Appendix and which should be consulted before reading the book itself. The book is based on the principle that this order reveals a process of spiritual development which is the result of human discovery on the one hand and of divine self-disclosure on the other. To illustrate this process, six main strands of thought, the ideas of God, Man, Right and Wrong, Suffering, Fellowship with God, and Immortality, are traced, one at a time through both Testaments. In this parallel treatment of his material the author seeks to gain clarity for the reader and also to point the way for independent study of other Biblical ideas.

Our fundamental criticisms are: (1) The theory of Revelation on which the book is based is inadequate. This is brought out in the statement that there is no finality about this process of development in the sense that the ideas which the Scriptures opened up were finished when the Scriptures stopped (p. xiv). (2) He has allowed human discovery to overshadow divine self-disclosure. (3) He has failed to make a fundamental distinction between literary criticism and Revelation. The author's approach might have been radically changed if he had taken into account the more recent trends in Old and New Testament criticism and in theology. The book can best be described as a splendid presentation of an era of Biblical scholarship which is rapidly coming to a close. However, the discerning reader will find the book exceedingly helpful and fascinating.

H. S. T.

THROUGH LANDS OF THE BIBLE. *By H. V. Morton.* Dodd, Mead and Co., New York. 452 pages. $3.00. With the publication of this volume, H. V. Morton finishes a triology of books (the other two, being of course, *In the Steps of the Master* and *In the Steps of St. Paul,* which are absolutely indispensable to every student of Bible lands and to every traveler around the shores of the Mediterranean. All that left out in the two earlier books is here, together with a wealth of unsuspected material, brought together with surprising charm and intriguing style. Those who have covered the territory embraced within the book (and its scope is remarkable) have brought to them pictures of peoples and scenes which make the lands live again, and H. V. Morton's journeys embrace many things not only unseen by other travelers, but unsuspected as well. High places in the volume include the journey from Alexandretta in Syria to Bagdad, Baby-

lon and Ur of the Chaldees. Then the journey is to Sinai, the Oasis of Siwa, and Egypt from Alexandria to the first cataract. Mr. Morton's journeys to Coptic churches and monasteries alone makes the book valuable for the student of Christianity. The book is beautifully bound, and the sepia illustrations, some of which are double paged, contributed to its charm and value. An index and bibliography are included. Whenever you sail the Mediterranean you will need this book in your baggage. If you read this book, you will be eager to sail the Mediterranean. C. H. N.

THE LITERATURE OF THE ENGLISH BIBLE. *By Wilbur Owen Sypherd,* Professor of English, University of Delaware. Oxford University Press, New York. $2.00. A survey of the literature of both Old and New Testaments, and of the Apocrypha, from a purely literary point of view. Reliance is placed on the *Encyclopedia Biblica* (the most radical of all such works in English, and writers of that school, to the virtual exclusion of any other viewpoint. A survey of the contents of each book is given, with a more or less detailed analysis. But it is to be doubted whether many will be induced to read the Bible by such a volume as this. In the hands of an instructor it might prove to be a useful outline, but for the individual reader it offers slight stimulus. For instance, in two pages devoted to Jeremiah only five lines give any indication of the quality of the book. All the student learns of Mark (aside from theories of Ur-Marcus and a bare outline) is this: "The style is . . . graphic, concrete, vivid, dramatic, colloquial and even rough. Mark has a fondness for double negatives and for the historical present, he enlarges on unessential details, and he dwells at length on miracles." One wonders how such a gospel ever managed to make its way in the world. K. J. F.

THE TRUTH OF THE BIBLE. *By Stanley A. Cook, Litt. D., Hon. D. D., Aberdeen; F. B. A.;* Regius Professor of Hebrew in the University of Cambridge. Macmillan Co., New York. 333 pages, with indices. $3.00. The authoritative position of Dr. Cook as a scholar, especially in the Old Testament, is well known not only from the chair which he holds but also from his numerous articles in the Encyclopedia Britannica. It is possible, however, that this is one of the books published more because of the distinction of the writer than for the originality of the contents. This wide-ranging discussion might have been more effective if it had been divided into three parts: a history of religion, using the writer's critical reconstruction of the Old Testament, and reaching on into the future beyond our present crisis; second a philosophy of religion, or perhaps a commonplace-book of religious reflections on human and cosmic affairs; and finally a small but stimulating essay on the truth of the Bible.

Standing on his conviction (p. 236) that while the Pentateuch has trustworthy elements, it is not trustworthy history, and that on the other hand the reality of Religion is essentially true, Dr. Cook sketches history as showing continuously the guidance of God yet exhibiting great discon-

tinuous "breakings-through," as in the 6th century B. C. and especially in the life of Christ. Incidentally he affirms that not one of the critical views in this book has been refuted by archaeology, but rather confirmed.

His philosophy seems to be eclectic, unsystematic and even confusing, drawing elements from Robertson Smith, A. B. Davidson, Canon Raven, Whitehead and numerous others.

As to the truth of the Bible, the point is well made that corroboration of isolated incidents (as the fall of Jericho or the reign of Ahab) is not establishing the real truth of the Bible at all. This is something deeper and more important than individual facts of that sort. The Bible is the "book of the prophet's path"; it is the "book of the broken relationship between God and man." Not as the determinant of all knowledge, but as an essential part of our total knowledge of world history and religion, the Bible is a field where treasure is to be found by those who know where to dig. "We need to rediscover for ourselves that reality of God which the prophets of the Old and New Testaments so keenly felt. . . . A new synthesis of both Old and New will unite both the reality of God and the Person through whom He is approached." Religion, preceding philosophy, affirms that God's reconciling His creation to Himself in Christ is the "supreme expression of the ultimate mystery of God, Man and the Universe."

K. J. F.

THE BOOK OF PSALMS: A COMMENTARY. *By Solomon B. Freehof, D.D.* Published by Union of American Hebrew Congregations, Cincinnati, O., 1938. 414 pages. $2.50. This is one of a series of Jewish commentaries prepared by Jewish scholars, published from a fund created by the will of Benjamin Blumauer. This volume is intended for lay readers, adds nothing to our knowledge of the psalm-texts, is descriptive and suggestive, not exegetical. The author is inclined toward conservatism in his datings and interpretations; for example suggesting the co-regency of David and Solomon as the approximate date of the Second Psalm. His text is not a direct translation. He has used faithfully the text of the "Jewish Bible" of 1917, which in turn used the A. R. V. Text, with few corrections, chiefly grammatical. The book, handsomely published, will be both helpful and suggestive to Christian readers.

E. M.

VOICES OF TWELVE HEBREW PROPHETS. *By G. Campbell Morgan.* Fleming H. Revell Co., New York. 127 pages. $1.25. To his long list of expository contributions, Dr. Morgan now adds a series of popular studies in the Minor Prophets. No attempt is made here at scholarly treatment. A single feature of each Prophet's message is developed in sermonic form, for its bearing on the modern situation. Those who share the author's view of the Prophetic office will find this little book helpful in relating the divine sovereignty to human sin. That the central message voiced by the prophets of Israel is not outdated is amply shown in the successive chapters of this book.

H. T. K.

THE PHARISEES: THE SOCIOLOGICAL BACKGROUND OF THEIR FAITH. *By Louis Finkelstein,* Provost and Schechter Professor of Theology in the Jewish Theological Seminary of America. The Jewish Publication Society of America, Philadelphia. Two volumes, 793 pages. These volumes are the second work published on a fund established by Professor Morris Loeb for "the preparation and publication of scholarly works devoted to the interests of Judaism." Rabbi Isaac Wise, founder of the Hebrew Union College in Cincinnati and organizer of Reformed Judaism in America, was the first to rehabilitate the Pharisees for American readers. These volumes of Professor Finkelstein are a much more thorough and extensive treatment of the subject. Less than a decade ago, this same author published another such work, entitled *The Pharisees, their Origin and their Philosophy.*

True to the title, the author finds the reason for the Pharisees and for their distinctive characteristics in the social and economic background of the centuries during which they developed as a distinct sect in Jewry. The general premise for his argument is that the predecessors of the Pharisees were plebeian, partly country folk, but chiefly urban artisans and tradesmen, while the Sadducees were chiefly of the priestly, patrician class. As a general proposition this is true, becoming explanatory of differences in ceremonial practice and in interpretations of the Law; but the author must himself note exceptions. The Sadducees held closely to strict interpretation of the Law, from which they had their living, while to the Law Pharisees added the oral Law, "the traditions of the Scribes and Pharisees."

These volumes are filled with informing materials, which one otherwise must needs gather from a multitude of sources. Of great interest, for example, is the tracing of the development of Pharisaic pacifism in the chapters which treat of the Doctrine of Peace and the Prophetic Movement, wherein the author gives an illuminating, interpretative sketch of Old Testament History.

These volumes are sincerely commended as a source-book of information helpful to the understanding of both Old and New Testaments. Voluminous notes, bibliographies, and indices are most helpful. E. M.

A DIAGRAM OF SYNOPTIC RELATIONSHIPS. *By Allen Barr.* Charles Scribner's, New York. $1.25. Inside of cloth backs measuring seven by ten inches the Author has placed a seven page introduction to his Diagram and to the Synoptic problem. The Diagram itself measures twenty-seven by forty inches, and is mounted in cloth. On it the Gospels are represented by four columns, drawn to scale. The first three represent the relationship of the content of Matthew and Luke to Mark. The fourth represents the relationship of Matthew to Luke. By the use of different colors and connecting lines the student can see at a glance the peculiar material in each Gospel and the material which is parallel, and can also see its con-

textual position. All students of these Gospels as well as those who are especially interested in the Synoptic problem will find this Diagram of interest and value. J. E. B.

HISTORY AND THE GOSPEL. *By C. H. Dodd.* Charles Scribner's Sons, New York. $2.00. 189 pages. We are seeing today a new emphasis on the historical character of Christianity, and with this a new consideration of the meaning of "history" when it can include the self-revelation of God in Christ. Dr. Dodd defines history as a record of events which have interest or meaning for some group, and thus history includes both occurrences and their meaning. The thing which gives the meaning to the gospel is that the eternal God is revealed in it. This is the meaning which the Church in faith sees in them. The secular historian might see comparatively little meaning in the record of what happened under Pontius Pilate.

Are the Gospel records a true account of what happened? Dr. Dodd gives three out of five chapters to show the ground of his conclusion that the records give us a true picture of Jesus, His teaching and His works. This does not mean that Dr. Dodd necessarily accepts all that is written in the Gospels as happening just as it is presented, but he does think that in the records we have a reliable account of both the occurrences and the meaning of them as viewed by those who were in a position to know.

In Christ, Dr. Dodd believes, eschatology is "realized." By this he means that God has entered fully and finally into human history in Christ, thereby revealing completely His purpose in history for men. Eschatology is "realized" in Christ, and it is a mistake to look for a "Second Coming" or a final judgment day. God's purpose is already revealed in Jesus.

In the last chapter Dr. Dodd considers the Church and its work. The Church is an institution in the world yet not of it. Being in the world it has its imperfections, but it also belongs to the eternal order, and through its preaching and through the Lord's Supper it constantly holds before the world the final revelation of God. The world as it faces this revelation finds either judgment or forgiveness, depending on how it reacts to that revelation. The work of the Church is to bring through its life and message all history into sacred history, so that men will accept the meaning of God as revealed in Christ for human life.

This is a thought provoking book. Whether you agree with all of Dr. Dodd's conclusions or not, (and you probably will not), still there is much of value which will repay a careful reading. J. E. B.

KNOWING JESUS THROUGH HIS FRIENDS. *By Claude Allen McKay, D. D.* Fleming H. Revell Co., New York. 121 pages. $1.25. Dr. McKay presents in this book an interesting story of the relationships between Jesus and certain of his friends. The accounts are given in an engaging way and are well written. Although the early friendships of Jesus have frequently been discussed, they continue their appeal. Dr. McKay seeks in

these studies to obtain and impart a larger understanding of the Master. He selects for his purpose a few of the apostles, Mary, John the Baptist, the Woman of Samaria and others. The book contains ten chapters and will prove helpful to those who are making a study of the human relationships of Jesus. T. E. G.

THE CHRIST. *By A. Wendell Ross, D.D.* Fleming H. Revell Co., New York. 222 pages. $2.00. In this book the author, a Kansas minister, makes no endeavor to write a biography of our Lord but presents a study of certain of Christ's relationships during His earthly ministry. Nevertheless he does cling to the general chronological order of His life and seeks to construct a harmonized account of the Gospel writers. He has an implicit faith in the Scriptural narratives and large use is made of quoted passages, often in parallel form. The tone of the book is homiletical rather than exegetical. The author makes plain many of the evils and hypocrisies of our time and points the way of salvation through Christ. One cannot but feel that an undue emphasis is laid throughout the book on the failings and sins of present day preachers. J. S.

DID CHRIST REALLY LIVE? *By H. G. Wood.* The Macmillan Co., New York. 192 pages. $1.75. No competent historian or New Testament scholar now believes that Jesus never lived. The Christ-myth theory has been dead for years, but some few persons seem not to know it. This book is not a presentation of the positive evidence that Jesus did live but a demolishing criticism of certain forms of the Christ-myth theory. Four-fifths of the book is taken up wth an expose of the unreasonableness of the theory as presented by the late J. M. Robertson in his two books written in 1900 and 1903. The author is a competent scholar, and he has no trouble in getting the better of his opponent. The book would have been most valuable at the beginning of the century. Today it will not be of much use except to those who have run into relics of the old Christ-myth theory. S. A. C.

THOSE FIFTY DAYS. *By William Crowe.* The Frederick Co., St. Louis. 122 pages. $1.00. Any book from the pen of Dr. William Crowe should find a warm welcome from Southern Presbyterians. Dr. Crowe has been honored by our Church with the highest position it can bestow, and he has been recognized for years as a presbyter wise in counsel and rich in service. Hence it is with feelings of eager anticipation and expectancy than one approaches the reading of his new book, *Those Fifty Days.* The book, however, surpasses even our expectations.

Its theme is the reality of the Risen Christ and its purpose, to strengthen the believer's confidence in spiritual realities. The book is an interesting examination from an entirely original viewpoint of those fifty days between the Crucifixion of Jesus and the Ascension of the Risen Christ. The vital

events of this period are interpreted in the light of the disciples' total experience of Christ and against the background of the age-long preparation of His coming.

Dr. Crowe's first chapter is a splendid and original exposition of the historical preparation of the world for the coming of the Messiah. So much has been written upon this subject from the standpoint of secular history that Dr. Crowe's treatment, with its emphasis upon preparation through the Hebrew religion of the minds of men by the eradication of false impressions regarding God, comes with refreshing newness.

The second chapter treats the "strange tales" of new lives and inexplicable events that were whispered through the Roman world in the First Century. It shows how these stories had their ground in the fact of God's entering the realm of man through Christ: the unseen revealing itself in the world of the seen.

The third chapter is a scholarly and convincing statement of the documentary evidence supporting the Christian account.

This is followed by an original and beautiful interpretation of the evidence of the Transfiguration as foreshadowing the post-Resurrection experiences and preparing the minds of the witnesses for the revelation that should follow.

The facts of the Resurrection Day, and the appearances that followed, are discussed in the next chapter, under the title, "Some Facts in the Case." The theme of this chapter is the reality of the Risen Christ to Christian experience. In the humble view of the reviewer, a convincing presentation is somewhat weakened by the introduction of the disputed passage from Josephus' "Antiquities" as a witness to the life and resurrection of Christ. This passage (Book 18, Chapter 3) has generally been considered a spurious interpolation, and even Wieselar who defends the essential genuineness of the passage admits that the phrases: "If it be lawful to call Him man," "He was the Christ" and "He appeared alive again the third day, as the divine Prophets foretold" are all later interpolations. However, the purpose of this book is popular and not critical, and quite apart from Josephus, the author builds a convincing case for the facts upon which we may base our Christian assurance.

The sixth chapter, under the title, "Divine Action," discusses in a lucid manner the work of the Holy Spirit, with a special reference to the events of Pentecost. This emphasis on the Spirit and His work is one which occurs too rarely in our modern interpretations of religion. Our Church has always insisted on the doctrine of the Holy Spirit, and it is a real service to Presbyterians which Dr. Crowe has rendered in this scholarly and practical exposition of the Spirit's function in the life of the individual and the Church.

Dr. Crowe concludes the volume with a moving appeal for a deeper sense of reality in our religion. He contrasts the heroism of those to whom the Risen Christ has been experientially real with the inaction of the large

masses of our people to whom the Resurrection is little more than an intellectual concept.

This is a book which should be read widely, particularly by every Christian who covets for himself a deeper appreciation of Unseen Things, and a more satisfying sense of reality in the beliefs of our Faith. B. F. H.

THE ACTS OF THE APOSTLES IN PRESENT DAY PREACHING. VOL. II. *By Halford E. Luccock.* Willet, Clark and Co., Chicago. 168 pages. $1.50. As the author himself explains, "This is the second volume of a two-volume work on the suggestiveness of the Book of Acts for present-day preaching issues. The first volume, published in the spring of 1937, dealt with the first eight chapters of Acts. The present volume deals with the remainder of the book, chapters nine to twenty-eight. . . . The book might have been called, 'Notebook on the Acts.' It is neither a commentary nor a volume of sermons on Acts. It is an unsystematic and unpretentious assembling of thoughts provoked by interested reading of Acts in the light of contemporary situations. It is particularly concerned with parallels between the problems of first century Christianity and those of today, and with first century backgrounds for twentieth century living."

The writer of this review believes that these two volumes should be on the "must" list of every alert and wide-awake pastor. The author's emphasis on the social implications of the Book of Acts may be displeasing to some, some of the parallels may seem arbitrary, nonetheless there is more vital awareness of the contemporary situation, more stimulating and provocative suggestion regarding the present day significance of the Book of Acts, more wealth of illustration from a wider variety of sources in these two books, than any other book or combination of books on the Acts. Both books are written with the writer's usual charm and distinction. E. T. T.

ROMANS VERSE BY VERSE. *By Wm. R. Newell.* Grace Publishers, Incorporated, Chicago, Ill. 577 pages. $1.50. Romans is one of the rugged foundation stones of the Faith. Here is an evangelistic commentary of the first order. Here is a scholarly grasp of the truth, colored at times by the Moody Bible Institute viewpoint. It is also a teaching commentary, as it lucidly explains and applies the spiritual significance of this great letter of Paul. It is written entirely from the conservative standpoint. Its message is illuminating, clear, and distinctly helpful. Much related and pertinent Scripture is adduced for its contribution of light on the passage under treatment. This is a rich feature, as Scripture always illuminates Scripture. The completeness of the treatment, its suggestiveness and its soundness makes it a very valuable assistant to the preachers of the Word. S. M. G.

ST. PAUL. *By Arthur Darby Nock.* Harper and Brothers, New York. 256 pages. $2. Dr. Nock is the Frothingham Professor of the History of Religion in Harvard University. Throughout his book his views are those

of a mild radical. He seeks to give a picture of Paul as a man and as a writer in the context of his times. He first gives a brief survey of his life and then a survey of the contents of his letters. He does not go into much detail to substantiate the positions taken in the field of introduction. He, of course, does not believe that Paul wrote Hebrews. He does not believe that the Pastorals were written by Paul or that they are Pauline in thought. Ephesians was almost certainly not written by Paul, but it is Pauline in thought and expression. Romans is considered a unity, but 2 Corinthians is probably made up of three letters. Dr. Nock leans to the North Galatian hypothesis and believes that Philemon, Colossians, and Philippians were written from Rome. He interprets Acts and the Epistles in such a way as to find frequent contradictions between them. The origin of Paul's religion is primarily Judaism rather than Hellenism, especially Jewish apocalyptic. Dr. Nock sees differences between the religion of Paul and that of Jesus, but he does not make anything like as much of this as has often been done. Dr. Nock does not pretend to believe anything like all that Paul believes, but he does deal with him in a rather sympathetic way. There is nothing strikingly new or valuable in the book, but it may be of some value to those who wish to make a study of Paul in the light of the views noted above. S. A. C.

THE BIBLE REVELATION OF THE HOLY SPIRIT. *By John B. Kenyon.* Zondervan Publishing House, Grand Rapids, Mich. 159 pages. $1.00. The author is a Baptist pastor in Montana, a member of Dr. W. B. Riley's Church in Minneapolis. He is a premillennialist, but that fact is not very prominent in his book. He is thoroughly evangelical and evangelistic. The book consists of twelve simple, practical studies in the person and work of the Holy Spirt. It is intended primarily for laymen, but ministers may find helpful sermonic suggestions in it. The author introduces many striking, homely illustrations to drive home his points. The book is a reverent, helpful treatment of a most important theme. S. A. C.

THE HOPE OF THE AGES. *By A. C. Gaebelein.* "Our Hope" Publishing Co., New York. 187 pages. $1.00. The author's thesis, with which we would agree, is that the hope of the ages is in the personal return of Christ. But this return is not to "judge the quick and the dead" and establish the eternal order, as the Church has declared in its creeds, but He comes, according to Dr. Gaebelein, to establish the Millennial Kingdom on earth. He makes the usual Dispensational distinction between the Church and the Kingdom in the Millennium. The Church reigns with Christ over the restored Jewish kingdom with its capital at Jerusalem which is worldwide in its sway. In accord with the Dispensational method of breaking the Bible up into special promises addressed to special groups, he then comments on the passages which seem to him to support this interpretation, ignoring all those New Testament passages in which the majority of God's

people down through the ages have thought they have seen the Holy Spirit's own interpretation of the meaning of the promises made to God's ancient people, Israel—that they are being fulfilled in and through the Church and will be finally completed when Christ returns.

Dr. Gaebelein then traces the Millennial hope down through the ages. All of the early Church Fathers believed in the Return of Christ, as Christians always have. Many of them believed in some kind of millennial reign of Christ on earth, but many did not. By a very unfortunate misquotation at the bottom of page 123 Dr. Gaebelein makes Justin Martyr say that all "orthodox" (the Greek word is "rightminded") Christians believed in a restored Jerusalem and a converted Jewish nation rejoicing with the Messiah during a millennial period. Then he further quotes (or misquotes) Justin: "On the other hand I have also signified to you that many, who are *not* of the pure and pious faith of the Christians, do not confess this. They are called Christians indeed, but they are godless." . . . You could argue from such a quotation that all true Christians believed in the Millennial Kingdom. But what Justin really said, (the recognized translation of the writings of Justin in "The Anti-Nicene Fathers," Vol. 1, page 239 being our guide), was: "But on the other hand I signify to you that many who belong to the pure and pious faith, *and are true Christians,* think otherwise. Moreover, I pointed out to you that some who are called Christians, but are godless." One wouid never know from Dr. Gaebelein's book that in the early period or on down through the ages there were any sound, rational, believing Bible students who were not believers in the earthly Millennial Kingdom. But there always have been. They have been in the majority. They wrote the creeds. It is true that the majority of these creeds and confessions have not *condemned* the belief in a millennial kingdom. The majority was tolerant enough to recognize that there was some New Testament basis for such a belief, but they stated their positive conviction that Christ returns to "judge the quick and the dead" and there is never a word about the Millennial Kingdom. You would never know from reading this book that there were scholarly, sound, believing Christians like Charles Hodge, or Dabney or Thornwell, who looked for the coming of their Lord and yet who did not think that the Bible taught either the complete conversion of the world before that coming or that there would be a Millennial Kingdom after the coming. It is not hard for the author to successfully criticize the "modernists" or the Postmilliennialists of the Whitby type, (if there are such), or those "delusions of the devil" the counterfeit forms of Premillennialism—Russellism, Adventism, Pentecostalism, etc. And you would never know from this book that modern Christians who were not Dispensational-Premillenarians did not belong to one of these three groups.

Another impression which will be left on the average person who reads this book is that all Premillennialists have always had the Dispensational interpretation of the Millennial Kingdom, except that some were inclined to

emphasize the material and sensual elements. One would take for granted that the early Fathers believed in the restored Jewish Kingdom during the Millennium,—a Jewish nation as distinct from the Church. Interpreters of this school, having shut their eyes to the teaching of Paul that Christians are the true seed of Abraham, the heirs of the promises, (Gal. 3:29), also fail to see, or comment on the fact that the early Church Fathers, men like Justin Martyr and Irenaeus, who believed in some kind of a Millennial Kingdom, believed that that Kingdom would be enjoyed by God's people the Church, made up of believing Jews and Gentiles, and not by the Jewish Nation as such. (Cf. *Anti-Nicene Fathers,* Vol. I, Justin's "Dialogue with Trypho," ch. 11, 119, 123, and 135; Irenaeus, "Against Heresies," Book V., ch. 32, sec. 2; ch. 34, sec. 1.) The Apostolic Fathers taught what Paul taught, that believers in Christ are the heirs of God's promises to Israel. Dr. Gaebelein acknowledges that the distinction between Israel and the Church was not mentioned before the seventeenth century (page 147). He says that it was "forgotten," but we see no ground to think that it was ever accepted by Paul, by the early Church or by any Christians until it was "discovered" a century or two ago.

Dr. Gaebelein has written a readable book and one which will greatly strengthen the faith of the Premillenarians and which may convince some others who do not know that there is any other point in view. J. E. B.

## SYSTEMATIC THEOLOGY.

SYMBOLISM AND BELIEF. *By Edwyn Bevan.* The Macmillan Co., New York. 386 pages. $5.00. Like its predecessors, this Gifford lecture series is likely to take a place among the most important theological and philosophical books of its decade. The author has chosen a fruitful method, in approaching natural theology not from the point of view of the concepts which reason logically requires but from the point of view of the symbols which religion historically presents. In the earlier lectures Bevan deals helpfully with the symbols of "Height," "Time," "Light," "Spirit" and "the Wrath of God." He shows how each of these symbols, whether used in primitive cults or in highly developed religions, stands for something essential to a proper idea of God. The later lectures are devoted to the problem of the relation between symbols and reality. The author contends that God, who can never be *adequately* represented at all, is *better* represented by the positive symbols of the Christian religion than by the colorless concepts of rationalistic thought. Neither, he holds, can be expected to escape anthropomorphism altogether, but the Christian symbols have the advantage of being more satisfying. Beyond these symbols, Bevan declares, thought cannot go, since, while knowledge of God depends upon direct perception of the Divine, justification of that knowledge can rest only upon the capacity of the symbols to satisfy the best in man and upon analogies.

The argument is sometimes intricate but nearly always clear. It is frequently illuminated by apt illustrations. Perhaps the most satisfactory aspect of the study is the frankness with which it faces difficulties. The conservative will find in the main argument a stimulating vindication of cherished beliefs and in particular passages valuable discussions of such interesting problems as the nature of the life after death and the theory of punishment. The book is highly recommended to thoughtful students.

T. E. H.

THE EMPIRICAL ARGUMENT FOR GOD IN LATE BRITISH THOUGHT. *By Peter Anthony Bertocci.* Harvard University Press, 1938. 311 pages. $3.50. In spite of the revolt against experience as the basis of theology, there is a very lively movement that exalts this very source of truth. Dr. Bertocci has given us in this book a scholarly account of the British phase of the movement from James Martineau's "A Study of Religion" to its climax in F. R. Tennant's "Philosophical Theology." The first three stalwart thinkers in this group, Martineau, Pringle-Pattison and James Ward, are treated as pioneers who did not carry through the method consistently. W. R. Sorley and Tennant are the great thinkers of the movement. Sorley, for example, did a magnificent piece of constructive thinking when he showed: (1) that the moral experience of man consistently points to a supreme Good of value achieved and (2) that the conservation of value working through the causal realm of natural forces demands a Cosmic Personality as the ground of these objective values. Dr. Bertocci, however, holds that in this argument Sorley jumped the track of empiricism and fell back on the old ontological argument. For in the last analysis, he rests the objectivity of moral value on the assumption of the existence of God instead of proving the former first.

F. R. Tennant, perhaps the greatest theologian on the Church of England, has employed the empirical method with more fearless consistency. With his feet on the ground of "consciousness as the primary datum" and the broadest acceptance of scientific data, including evolution, he builds up a solid structure of reasoned thought on the cue that personality is our "highest interpretative concept" by which to understand the universe. Particularly important is Tennant's re-statement of the teleological argument which stresses the cosmic order together with the improbability of its chance occurrence and the development of values (beauty, truth and goodness) as integral to the very structure of the world. The rich realm of religious experience is used by Tennant not as evidence for God but as abundant confirmation of the hypothesis of God reached from more natural evidence. Dr. Bertocci, although a great admirer of Tennant, is a disciple of Brightman and criticises Tennant's theology largely from the American Personalist's viewpoint. In particular he opposes Tennant's solution of the problem of evil, arguing that Brightman's conception of the Given (a source of at

least temporary frustration within God's nature) offers a better reconciliation of natural evil with the Divine Goodness.

This is an able book especially on the critical side. It is closely reasoned and fairly clear though with some tendency to verbalism. Thoughtful theists who have been inclined to play up neo-scholasticism may well ponder this important movement within Protestant thought. All Christian theologians and philosophers should certainly understand it. We owe a debt to Dr. Bertocci for having summarized it for us so thoroughly. D. M. A.

MODERN HUMANISM AND CHRISTIAN THEISM. *By Elias Andrews, B.A., B.D.* Zondervan Publishing House, Grand Rapids, Mich. 232 pages. $1.50. This book is stimulating and thought-provoking. If, as the President of Saskatchewan University suggests in the Foreword, Humanism "continues to be the vital issue of our time in the philosophical study of religion," it would be worth every minister's time to read this book. It is well written, clear, brief and always to the point. As a description and an appraisal of this popular philosophy it leaves little to be desired.

The author defines his purpose as "an attempt to study the roots and implications of Modern Humanism, to offer an impartial criticism of it in the light of Christian Theism, and to show wherein under the guidance and support of the latter we may subscribe to a Christian Humanism." The first part of this purpose he carries out in an excellent and satisfying way. The first chapter deals with the sources of Humanism and its historical development. The second chapter defines the specific types and describes the tenets of each. In the third chapter, after acknowledging the positive values of Humanism, its insistence on the worth of man, its love of truth, its social idealism, he shows that it fails utterly to satisfy the intellectual, moral and religious needs of man.

The second part of the purpose, to Christianize Humanism, or to show how the best in Humanism may go forward under the banner of the "Theology of the Incarnation" is not as altogether satisfying. It is handled in the fourth and final chapter. The point that Christian Theism offers not only the conservation of the positive values of Humanism but also the power by which they may be achieved is well taken. But the author accepts the results of the Radical Criticism of the Bible and finds no higher meaning in the Cross than the moral influence theory of the Atonement.

The book contains a fine summary of the arguments for the existence of God that grow out of modern science and of the arguments for immortality that have weight with the modern mind. There is a suggestive paragraph on prayer which emphasizes its objective as well as its subjective value. The book's greatest value is its strong defense of the supernatural as opposed to the current mechanistic and naturalistic beliefs of our day.

R. A. L., Jr.

HISTORY AND THE GOSPEL. *By C. H. Dodd.* Charles Scribner's Sons, New York. 198 pages. $2.00. What shall the student of history do with

Jesus? Some describe him as a Galilean prophet, though of such statue as to scarcely start a small-town revival. Others ignore him altogether, and interpret history along lines of their own invention. In four brilliant chapters, Dr. Dodd, using the methods of the scientific historian, offers convincing proof of the historical validity both of the Gospel story and of the interpretation placed upon it by the New Testament writers themselves. The Incarnation, Death and Resurrection of Jesus Christ are set forth as "the decisive act of a transcendant God," in which was "concentrated all the factors determinative of previous history, making it not only meaningful but bringing it to its fulfillment." The final chapter explains how the Church, through the proclamation of this gospel and the celebration of the Lord's Supper, continually brings its members back to this one Absolute Event in history until their lives are shaped by it and their times are brought under its searching judgment. Dr. Dodd is professor of Divinity at Cambridge University and, like many Europeans today, tends to stress the apocalyptic nature of the Kingdom of God. The book, however, is superb in setting forth the true place of Jesus Christ in history.

D. M. C.

THE FAITH OF THE CHURCH. *By Charles M. Jacobs.* The United Lutheran Publication House, Philadelphia, Pa. 114 pages. $1.00. A series of fourteen devotional studies based on the Apostles' Creed delivered by the late President of the Lutheran Theological Seminary at Philadelphia during the academic year of 1936-1937. While loyal to traditional Christian convictions, they possess a warmth of spiritual glow and a freshness of appeal which lay hold upon the heart. The author's disciplined pen enables him to condense within the brief compass of chapel talks the essential elements of the various phases of a historic creed of the Church. M. W.

THE HOUSEHOLD OF FAITH. *By Arthur Emerson Harris, D.D.* Fleming H. Revell Co., New York. 232 pages. $2.00. The title of this volume is that of the first of fifteen themes discussed by the author. The other chapters cover varied subjects, such as, The Authority of the Bible, The Testimony of Archaeology to the Trustworthiness of Scripture, The Person of Christ, the Problem of Christ, Our Lord's Return, and other essential teachings of our Christian faith. Others, such as The Challenge of the City, The Changeless Message for a Changing Order, The Expressional Life of the Church, Selective Environment, are very fine discussions on pertinent problems of our day. The author writes with a clarity and challenge that is refreshing. Much has been already written on his selected topics, nevertheless there is originality in the whole volume, evangelical zeal is found on every page and the reader is well repaid for the time he spends with this work.

S. J. L. C.

A WORKING FAITH FOR THE WORLD. *By Hugh Vernon White.* Harper and Brothers, New York. 213 pages. $2.00. The author of this interest-

ing and sometimes helpful book is the Secretary of the American Board of Commissioners for Foreign Missions. As such he is naturally familiar with the rival religions to Christianity and he is quite aware of the fact that the totalitarian states have made religions out of their respective isms and with them challenge Christianity. Along with these so-called competitors, Christianity as represented in the Church is confronted with the situation that has been developing for the past three centuries, i. e., the progressive secularization of life. The author feels that the Church has been partly responsible in that "the simple humanism of the Gospels was blighted by the radical other-worldliness of the Church." That statement will suggest the general theme of the book and will also show us that the author has gone rather far afield from the position of our Church. He pleads for a liberal Christianity, but maintains it is but the "flowering of an evangelical Christianity in the atmosphere and conditions of the modern world"—or a religion "that can speak the language and work at the real tasks of the present day." With that we can heartily agree, but one wonders at his grouping of "the dogmatic metaphysics of the Catholic Church . . . the irresponsible other-worldliness of Lutheranism and the legalistic conception of Calvinism."

The author's treatment of the "irresponsibility of faith" is worth the price of the book. In these dark days, we need to learn that while Paul plants and Apollos waters, God alone can give the increase. The Church and its worldwide mission are after all in His hands and the earth will yet be filled with a knowledge of Him. Dr. White has a faith that we all need today. His book is a fine expression of it. J. A.

THE ETERNAL GOSPEL. *By Rufus M. Jones.* The Macmillan Company, New York. 235 pages. $2.00. This is the first in a group of important new religious books to be edited by Rufus Jones under the title, The Great Issues of Life Series. The *Eternal Gospel* is the phrase Dr. Jones chooses to describe the self-revelation of God as Spirit. The spirit of man as the receiving-set in this broadcast of deity picks up bits of the divine self-disclosure in the spiritual values of the world, in History, in the Church, and in Literature. Furthermore, the mystics were not amiss in claiming an experience of the immediate presence of God, and a roll-call of the religious geniuses from Buddha to Martin Luther reveals intermittent "equinoxes of the spirit."

*The Eternal Gospel* is a healthy, fair-minded, encouraging and not-easily-gainsaid statement of faith in a God who is still at work in His world. It is an up-to-the-minute sermon on the text of Jesus, "My Father worketh hitherto, up till now, to this very hour." It is a picture of a God in action, who has given no indication of any intention of becoming emeritus, of planning to retire from His universe. He is "the intelligible ground and basis of coherence and order in the mighty frame and constitution and order of things, of truth and beauty and goodness wherever they appear, of

process and progress in the march of history . . . and of the Procession of the Holy Spirit in Love and Fellowship through personal lives and spiritual communions throughout the ages." The book is an important contribution to the literature of Christian thought, done in the delightful style of Dr. Jones. J. A. R.

THE CONTEMPORARY CHRIST. *By Richard Roberts.* The Macmillan Co., New York. 148 pages. $2.00. A vigorous and stimulating addition to the rapidly increasing Ecumenical literature! The author believes that in every time of particular stringency God puts into the mouth of Christian leaders a message to meet that need, and that the message always comes from the heart of the gospel of Christ. "What is Christ's message for today?" Dr. Roberts finds it expressed in "community," "fellowship" (Greek, *koinonia*). By community, he means the spontaneous voluntary association of men in devoted service of God as revealed in Christ. Three signs of the times seem to indicate a yearning for community: (1) A renewed interest in revelation and prayer; (2) Rebellion against over-wrought individualism in religion with the attendant emphasis upon community; (3) The totalitarian state is a movement toward community; but being made along the impossible line of force, this movement will defeat itself, for true community is untrammeled by force. True community is always divinely initiated. In the crucifixion, God moved effectively to institute community in the world. Christ and Him crucified is still the heart of the Christian message, and renewed emphasis upon this is the only effective ground for community. M. L. P.

THE CHRIST OF GOD. *By Henry Balmforth.* The Macmillan Co., New York. 125 pages. $1.50. Henry Balmforth, Headmaster of St. Edmund's School, Canterbury, has written this volume as the third in a Diocesan Series of books under the sponsorship of an Advisory Council of the Church of England. "The books in this series aim at expounding the central affirmations of Christianity in a simple and readable way." The present book was prepared especially for individuals and study groups as a short and practical statement of the Church's faith in the Incarnation of the Son of God. The author has done his work well. It is perhaps a little more profound than the average American Study group would enjoy. While written for the modern mind, the book is in main true to the historic convictions of the Church as to the person of Christ. The author excels in making clear to the reader the historic urgencies which inspired the great credal affirmations of the universal Church. These formal creeds were occasioned by the necessty of defending the apostolic faith against the ignorance and error which seeped into the Church by the great influx of pagan converts. This book clearly and concisely sets forth what the Church believes about Christ and shows that faith as being of such a vital nature as to affect crucially the quality of one's daily life. M. W.

WHAT A LAYMAN SHOULD BELIEVE. *By the Rt. Reverend A. F. Winnington-Ingram,* Bishop of London. Longmans, Green and Co., New York. 107 pages. $1.40. This is a very interesting discussion of what a layman should believe in the light of the report of doctrine in the Church of England. In these days when we are having a good deal of agitation in our own Church over the revision of the Confession, such a book is timely. Often the reaction of a layman to doctrine is interesting, for he is free from any academic, professional bias. The Bishop undertakes to answer from a layman's standpoint such vital questions as: Was Christ born of a virgin? Is there such a thing as providence? Is the Bible the word of God? What is conscience? What think ye of Christ? Why was Christ crucified? Was the tomb empty on the morning of Easter day? It is refreshing to note that while he is not hidebound and is ever open to the latest thought, both secular and biblical, yet he rings true on the real essentials of the faith.

C. V. C.

REASON AND REVELATION IN THE MIDDLE AGES. *By Etienne Gilson.* Chas. Scribner's Sons, New York. 114 pages. $1.50. This reviewer had the pleasure last year of hearing Professor Gilson deliver the three lectures constituting this volume at the University of Virginia. They continue a theme advanced by this French medievalist in two earlier volumes already well received on both sides of the Atlantic. The first defined Christian Philosophy. The second made the important point that logical methods suited to the natural truths of science may be entirely inadequate when used to deal with divine truths.

In this brief volume the author distinguishes among Christians who adopt the primacy of faith. He recognizes a "Tertullian family" who condemned the use of natural reason, "as if it were possible even to condemn dialectics (logic) without making use of it." A second group, the Augustinians, accepted revelation with no thought of questioning its validity or authority; but they held that the task of theology is to understand the revelation as far as possible and to relate this divine truth to natural truths. The place of faith tends to be left insecure.

The influence of Averroes on the Latins produced a medieval rationalism in the thirteenth century. And against this background of the primacy of reason Aquinas developed his harmony of reason and revelation. It is to this achievement that the reader is persuasively directed. This historian believes that a distrust of reason growing out of Averroism prevented Aquinas' view from taking root, leading ultimately to modern rationalism in philosophy apart from theology and the neglect of theology. Gilson contends that our day needs a recognition of the objective revelation of God and a confidence in the use of reason to harmonize truths of nature and truths concerning God.

Such a book should help save us from the neglect of these seven centuries of thought when first-rate minds were chiefly concerned with the truths of Christianity.

L. K.

A Personalist Manifesto. *By Emmanuel Mounier.* Longmans, Green and Co., New York. 287 pages. $2.00. This volume grew out of discussions carried on over a period of four years by a group of people united upon the basic agreement of the spiritual values in human life. The guiding mind of this French personalist movement is Emmanuel Mounier, who attended the University of Grenoble and then the Sorbonne where he finished in 1928 as an agrege in philosophy (one of eight yearly from that university). "The term personalist is applied to any doctrine or any civilization that affirms the primacy of the human person over material necessities and over the whole complex of implements man needs for the development of his person." The modern world is an enemy of personalism on several fronts. The bourgeois and individualistic civilization, the Fascist and the Communistic movements are all in the same camp as enemies of the person. When Capitalism and modern politics are analyzed they too are seen as opponents of the true spiritual values of the person. The book not only indicates the enemies but gives a constructive program of methods and what can be done. Here are some cudgels for the Christian as he pleads for personality, and there is likewise some stimulating thinking for all of us interested in the strengthening of the foundations of democracy. Such a study of ideas and ideals as gave birth to this volume could well have a place in America today. At least reading the manifesto makes one wish for it. J. W. J.

Exposition of Reformed Doctrine—Fifth Edition. *By M. J. Bosma.* Zondervan Publishing House, Grand Rapids, Mich. 311 pages. $1.50. As emphasized in the sub-title this is "a popular explanation of the most essential teaching of the Reformed Church." Written in the form of question and answer, it is a clear, simple, very conservative presentation of the Reformed Faith, justified not by reason or experience but by constant reference to the Scriptures. The author rejects emphatically the theory of evolution, which is misrepresented in some important particulars. "A consistent evolutionary view of life," he says, "is very different from that of the Bible, and whoever believes in evolution will come to lose his faith in our Reformed confession." The writer of this review does not agree with this judgment. The book as a whole, however, is a good, popular presentation of historic Calvinism. E. T. T.

Rethinking Religion. *By John Haynes Holmes.* The Macmillan Co., New York. 249 pages. $2.25. The author is the pastor of the Community Church of New York. The book, an outgrowth of a series of radio talks, is a statement of Dr. Holmes' religious ideas as they are today. The discussion covers such subjects as Supernaturalism, Superstition, Experience, the Church, God, Prayer and Immortality.

In the opening chapter, "Religion as Supernaturalism," the author states that "the old basis of religion is gone," that the church is merely a

human institution and that the Bible is not uniquely inspired. His discussion of God is not convincing. In fact one gets the impression that he retains the Divine Name without having a real need for it. He is very much interested in the scientists, less in the philosophers and hardly at all in the theologians.

I am sure that there is very much more to religion than the minimum to which Dr. Holmes has subsided. One reason for the inadequacy of the book is that, in his rethinking, the author has practically omitted Christ. Our problem today is not that our much thinking has taken us beyond the landmarks of the fathers but rather that our little thinking has failed to understand the truths for which they contended. T. E. G.

THE HUMAN QUEST AND THE DIVINE PLAN. *William Hazer Wrighton.* Zondervan Publishing House, Grand Rapids, Mich. 165 pages. $1.00. "Christ is the only corrective for agnosticism on the campus." "May the students of our day come to know Christ and the power of His Resurrection!" Strange teaching for a Philosophy classroom in a state university! Christians may be profoundly thankful that Prof. William Hazer Wrighton is the Head of the Department of Philosophy in the University of Georgia, the oldest chartered State University in America, and that his teaching rings so true to the Bible, and to the essential truths of the Gospel.

The book consists of lectures delivered to his class in Moral Philosophy and the New Testament and constitutes a short, comprehensive treatment of the Plan of Salvation. The author shows that the *human quest* for God has failed, but that God has revealed by His Spirit the *divine plan* of Redemption. Except for two chapters, where his thorough mastery of Philosophy is evidenced, the book is written in popular and untechnical language. It would be suitable as a textbook in a Church Study Group, or for classes in a Christian College or Bible Institute. R. A. L. Jr.

GOD'S REACH FOR MAN. *By Alice Bishop Cramer and Albert Ludlow Cramer.* A. Ludlow Cramer, New York. 152 pages. $1.00. The purpose of this book is "to present a simplified theology in a simplified terminology." The authors have succeeded so well in carrying out their objective that a reader with the theological background of the average minister will find it difficult to maintain an interest in the book throughout. The approach is more practical than scholarly, and many important phases of theology have not been touched upon.

As a whole the point of view of the authors is sane and commendable. Their attitude towards suffering and healing is the most outstanding exception. They say with reference to suffering: "Resistance to God always means mental or physical suffering. Separation from the Source is the cause of all our ills." Thus they make disobedience to God responsible for the suffering of the individual. Likewise, they would make repentance, obedience and confession prerequisites to healing.

The book should in the main prove helpful to Sunday school workers, church officers and other laymen who wish to get a bird's-eye view of theology with a minimum expenditure of time and effort. L. L.

THE DIVINE UNFOLDING. *By James R. Graham, Jr.* Zondervan Publishing House, Grand Rapids. 128 pages. $1.00. On the wrapper of this volume it is stated that this is a book of comfort and cheer for God's discouraged ones. The author attempts to sustain the hearts of believers in these dark days by going through the Bible and presenting the plan of salvation from the Fundamentalist, Premillenial standpoint. As an example of his rather extreme dogmatism, we have the following statement: "Satan himself is the author of the 'social Gospel' and nothing could possibly please him better. He loves to cast the Sovereign-Creator-Christ in the rôle of being a garbage-collector for his foul world-system. He loves to send his dupes around mouthing about 'the principles of Jesus,' 'The social ethics of the Master,' 'world-peace,' 'solving problems,' 'leadership training' and a thousand and one empty shibboleths and pious-sounding lies that find no substantiation in Scripture or human experience." Undoubtedly many Christian people do get comfort in these rather chaotic days by following dispensational charts and waiting for the return of the Lord on the clouds of glory to straighten out our world order. But it is well for the author and the school he represents to realize that there are thousands of other Christians, sound in the faith and devoted to the historic creeds, who are cheered by the living presence of Christ here and now in their own lives and out on the stage of history working out His eternal purposes, and also by the inner consciousness that they are trying to make this a better world by witnessing for Him in all the relationships of life. C. V. C.

EVERY-DAY SCIENCE FOR THE CHRISTIAN. *By Theodore L. Handrich.* Concordia Publishing House, St. Louis, Mo. 154 pages. $.60. The author of this little book is not a professional scientist, and sometimes his ingenious theories make this rather too evident. But the book has its value and sounds a note that we need occasionally. It is always dangerous to accept too glibly the newest theory of some scientist and on it to build a philosophy or because of it become worried about some previously held doctrine of our faith. There are nine chapters in the book with interesting titles but very familiar ones: God or Chance, Matter and Reality, The Age of the World, Evolution (which he "demolishes" in one chapter!), The Flood Theory, etc. He is perhaps at his best in "debunking" some of the scientific certainty about the age of the world, the impossibility of the flood, but too often he spends too much time conjuring with figures and developing his own mathematical demonstrations. However it is well that someone remind us that the inspired account of the Creation is often flippantly ridiculed, and it is well that this author ask us just wherein the Bible is wrong. We need to be called back to the Book not in order to see how the heavens

go, but in order that we might forever discover in it the Way to God and His way with men. The Word of God has a courageous champion in the author. J. A.

## HISTORICAL THEOLOGY.

THE JOURNALS OF SOREN KIERKEGAARD; *A Selection Edited and Translated by Alexander Dru.* Oxford University Press, London, New York, Toronto. 1938. 603 plus lxi pages. $7.00. Kierkegaard is being presented to American readers from a variety of viewpoints. Sixteen years ago the University of Texas published a volume of selections translated by an American Jew (reviewed in this quarterly, XLIV, 423). Much later someone in upstate New York privately printed 500 copies of Kierkegaard's "Diary of a Seducer." In 1936 came a translation of "Philosophical Fragments" made by David F. Swenson of the University of Minnesota (reviewed in XLVIII, 256); he also wrote the splendid introduction to that year's Stone Lectures at Princeton by Geismar of Copenhagen (XLIX, 259). Swenson and Geismar are Lutheran, appreciative, and Christian. Meanwhile in Great Britain appeared two books about Kierkegaard, one by Bain who fears his influence, one by Allen who patronizes him as "a valiant fighter in a cause he did not understand!" Last fall we had a Quaker translation of "Purity of Heart" by Douglas Steere (L, 193), preceded in London the year before by Aldworth and Ferrie's version of the same as "Purify Your Hearts!" Ferrie contributes to the conservative Calvinistic *Evangelical Quarterly* of Edinburgh. Last year Walter Lowrie, former Episcopal rector at Rome, put forth a mighty volume (great in extent and great in value, and priced at seven dollars!), which quotes extensively from Kierkegaard and gives us a complete study. The Huguenot Paul Tisseau is issuing volumes upon volumes of French translations; in Innsbruck, now German, Theodor Haecker has been translating and commenting from the Roman Catholic viewpoint. Two years ago Dru in England gave us 59 pages of Haecker (XLVIII, 361), who argues that you find the real Kierkegaard not in the famous pseudonymous literary and philosophical works, but in the religious discourses which always carried his name.

The queer deep Dane (1813-55) is revealed to us in Dru's new, beautiful, well-indexed octavo. Dru follows Haecker, to whom he dedicates his book. He is also in touch with Lowrie and Swenson. His intention is to reveal the autobiography by the selections, and his introducton is a guide to them. Externally Kierkegaard's life was rather quiet, but the struggles and tortures of his soul were as real, as eventful, as adventurous to him as the desert island was to Robinson Crusoe or the struggle with the Cardinal and his agents to Dumas' Three Musketeers.

The Journals begin when Kierkegaard was a twenty-one year old student of theology in Copenhagen. They included "practice behind the scenes"

and "self-expression pointed toward the 'possibility of knowing himself later on.'" Thus we have the storm and stress of his youth; then his odd love affair, and the odder way in which it affected the rest of his life. The romance is told mostly by later recollections. Few extracts are given for the three years of unparalleled literary activity, 1843-46. The young author was busy publishing books large and small, under various pen-names treating life from different points of view and at the same time publishing volumes of "Edifying Discourses." The period when he was at war with a comic paper, and the years in which, as Dr. Lowrie says, he was loading his gun, are covered by long and short entries which show us the writer's heart: his loneliness, his prayers, his temptations, his fancies. Characteristic selections give the long background of Kierkegaard's final attack on the established church and on the self-complacent ease of all of us who call ourselves Christians. Well chosen appendices round off the book.

Readers of this quarterly may have read about Kierkegaard in Mackintosh, *Types of Modern Theology,*—a fine book, but wretchedly weak on Kierkegaard because the distinguished author depended on an immature German named Werner Brock whose Kierkegaard is unrecognizable. They may have the briefer but far better treatment in Aubrey, Present Theological Tendencies. Surely the list which opens this review argues that the introspective Dane is worth being read, perhaps studied. New English translations of his books are scheduled to appear.

Kierkegaard's writings need less comment than those of almost any other serious thinker. They also need more comment. Less because he writes clearly, plainly, and amply; more because of the variety of viewpoints from which he treats his themes. Dru's book is pleasant for browsing; good for reading and study; and invaluable as a commentary on Kierkegaard's works and work. W. T. R.

CHRISTIANITY AND POLITICS: A History of the Principles and Struggles of Church and State. *By Albert Hyma.* J. B. Lippincott Co., Philadelphia. 331 pages. $3.00. Albert Hyma, well known author and educator, now Professor of History in the University of Michigan, has again put the church into his debt by this timely volume on Christianity and Politics, which as the subtitle more accurately indicates is a history, or survey, of the principles and struggles of Church and State. Two chapters deal with the Middle Ages, four with the Reformation period, one with Modern Europe and one with Church and State in the United States. The book is an excellent compendium, containing a vast amount of succinct and apposite citations, in which the views of Dante and Thomas Aquinas, Luther and Calvin, Rousseau, Voltaire and Karl Marx and a score of others are clearly delineated. Incidentally the author points out that while Calvin was a greater moving force in the political field than Luther, both the Dutch Republic and the English Commonwealth being powerfully affected by his political theories, on the other hand he did little more than perpetuate and

popularize Luther's views on both the pertinent theological and political questions of the day, which may also be said of the economic developments in the western world. Prof. Hyma's book is chiefly valuable as a source-book. No modern book covers the same field of thought, so briefly, so thoroughly. E. T. T.

PRE-REFORMATION ENGLAND. *By H. Maynard Smith.* The Macmillan Company, New York. 556 pages. $8.00. The author of this book has given us a magnificent account of the Church in Pre-Reformation England, describing the religious life of the ordinary folk, as well as the abuses in the church and the tendencies toward reform.

The first half of the book is devoted to an enquiry into the condition of the Church and the repute of the clergy; into the nature of the popular religion and the prevalent superstitions; into the social and economic causes of the changes that were taking place; and into the uneasy and still undetermined relations of Church and State.

The second half of the book has been written to account for the mental, moral and spiritual outlook of the men of the early sixteenth century. They had all inherited a tradition, but it was not the same tradition; so that there was no common culture derived from the past, and no living prophet to whom all bowed. The author attempts therefore to trace to their source many tributary streams to the Reformation current. Included among these streams are Lollardy (the treatment of which is rather inadequate), scholasticism, mysticism, and humanism (the account of the Oxford Reformers is superb).

While emphasizing all that is good in his period, the author "has not wittingly suppressed the evidence for much that was bad, although he has put the best construction possible upon it, because he believes that by so doing he is more likely to approximate to the truth." The writer's sympathies are quite plainly Anglican rather than Catholic or Protestant; but it is a fair book and contains a vast amount of invaluable material for the student of this particular period. E. T. T.

MEDIEVAL PANORAMA: The English Scene from Conquest to Reformation. Cambridge: at the University Press. New York: The Macmillan Co. 801 pages. $4.00. G. G. Coulton is perhaps the greatest living authority on the Medieval Church. A long list of works has given him a unique reputation both as scholar and writer. His present book gathers up much that he has written elsewhere and gives us a comprehensive view of the English scene against the general European background, particularly as it bears on the subject of religion, from the Conquest to the Reformation. There are half a hundred distinct topics, dealing with every conceivable phase of medieval life (e. g. feudalism, the village, chivalry, home life, the ghetto, science, medicine, artist life, literary life, sports and theatre, women's life, marriage and divorce, peasant and highbrow and the like), treated not

abstractly nor completely, but concretely, impressionistically,—in constant reliance upon the original sources. It is a pleasure to record that Dr. Coulton is definitely Protestant in his sympathies. In 1536 England, he declares, was ripe for revolution. At the same time he points out that what we sometimes think was the main characteristic of Puritanism in the 16th and 17th centuries was a direct inheritance from the Middle Ages. This is a notable volume, scholarly in the best sense, yet rich in human interest, and valuable for the light it throws on human nature. As the author himself puts it: "the strength and the weakness of the medieval church were not only those of an institution, but those of human nature itself." E. T. T.

THE RISE OF PURITANISM, or, The Way to the New Jerusalem as set forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570-1643. *By William Haller.* Columbia University Press, New York. 473 pages. $4.50. The author, William Haller, Professor of English in Barnard College, has written a work of major importance, presenting a mine of information on the Puritans, in the period beginning with the expulsion of Thomas Cartwright from the University of Cambridge and ending with the calling of the Westminster Assembly. During this period Puritan preachers wrote and spoke, producing a mass of literature which grew more and more radical. Sects multiplied, and 'tub preachers,' guided only by the 'spirit,' propounded various and extreme doctrines. In their sermons and tracts we can find the answer to such questions as, How did Puritanism get its hold upon English-speaking peoples? What were the teachings which formed the Puritan mind and character and which produced such men as Cromwell and Lilburne, Milton and Bunyan? Who supplied the propaganda which led to the founding of New England and to the Puritan Revolution? What was the nature of that propaganda?

Through a study of this material the author here presents the ideas which the Puritans taught and the manner and effect of that teaching. The story he tells and the material he presents are important to all Presbyterians and to all who are interested in learning how English and American life and character came to be what they are. The treatment is scholarly, yet sympathetic, and in excellent English style. E. T. T.

HISTORY OF THE CHURCH OF SCOTLAND TO THE REFORMATION. *By John A. Duke.* Oliver and Boyd, Edinburgh. 293 pages. 12/6. Dr. MacEwen's standard work on the Church of Scotland (up to the time of the Reformation) is now more than 20 years old, and is, in addition, out of print. "It is a matter of gratitude," says Hugh Watt, Professor of Ecclesiastical History in Edinburgh, "that there is now available for Scottish ministers and students, and for a wider public, a sound and illuminating treatment of the Church of Scotland in its vicissitudes up to the Reformation." The author, whose valued book on the Columban Church appeared

in 1932, died with his manuscript completed through the year 1560. It is a model of careful, succinct historical writing, setting forth the results of the latest research, the best available volume on the history of that Church from which our own is so largely descended. Popular books written in recent years within our Church, accepting the theory, long since exploded, that the Presbyterian Church in Scotland can be traced back through the Culdees to the days of the Apostles, reveal the need for a volume of this sort within our own Church. It should be widely read. It will remain an invaluable work of reference for many years. E. T. T.

GEORGE WHITEFIELD, THE MATCHLESS SOUL WINNER. *By Edwin Noah Hardy.* American Tract Society. 298 pages. $1.50 postpaid. In recent years there have appeared innumerable books on the life and labors of John Wesley. George Whitefield, his co-laborer, whose evangelical experience preceded that of Wesley, who launched the latter on his career of open air preaching and who probably remained the greatest of the "Methodist" preachers, has been comparatively neglected. The present life by Edwin Noah Hardy helps to fill the gap. As Dr. Charles G. Trumbull says: "The book is very human, vivid in readable detail, shows rare insight in character study, and is true to the man, the Gospel, the word, and Whitefield's Lord." The author writes for the practical purpose of stirring up new interest in the salvation of souls. George Whitefield was an innovater in his own day, and if here alive in our own he would undoubtedly discover some method to reach the masses of men. E. T. T.

AMERICAN HERETICS AND SAINTS.. *By Wallace P. Rusterholtz.* Manthorne and Burack, Inc., Boston, Mass. 362 pages. $3.50. The sixteen thinkers whom Dr. Rusterholtz includes in his "anthology" are mostly, though not all heretics from the orthodox standpoint. After reading the author's sympathetic presentation of their lives and religious viewpoint one will admit that each has also some of the elements of the saint. The volume is indeed an excellent, readable introduction to sixteen vital figures in our American religious life whose religion is generally inadequate but with whom none the less the orthodox should become better acquainted. The men include John Robinson, Roger Williams, Ann Hutchinson and Cotton Mather for the 17th century; Benjamin Franklin, Hosea Ballou, James Freeman and Thomas Paine for the 18th century; William Ellery Channing, Ralph Waldo Emerson, Theodore Parker and Robert G. Ingersoll for the 19th century; Clarence Darrow, Harry Emerson Fosdick, John Haynes Holmes and Charles Francis Potter for the 20th century. Six of the twenty men are Unitarians, three are Deists, one is an agnostic, one a humanist. E. T. T.

G. CAMPBELL MORGAN, BIBLE TEACHER. *By Harold Murray.* Zondervan Publishing Company, Grand Rapids, Mich. 141 pages. $1.00. Harold

Murray, already the author of brief biographies of both Dinsdale Young and Gypsy Smith, gives us in this companion volume a sketch of G. Campbell Morgan, described in his language as Great Expositor and Evangelist. The book is very readable, is written in great appreciation of Dr. Morgan's work, and will be treasured by those who have enjoyed his messages. It is more of a life sketch than a discussion of his methods of teaching the Bible. However, it fills a need in that it gives a clear picture of one of the best known figures in the present day church. C. H. N.

World Community. *By William Paton.* The Macmillan Company, New York. 192 pages. $1.50. Designed to exalt the place of the Protestant church in world affairs and show the globe-encircling strength of Christian fellowship, this book is not only a most absorbing one for general reading but may well be recommended as the best available text for a new type of mission study,—one that will orient the student in terms of all the mission fields in all countries, and particularly in regard to the new place occupied by the indigenous churches of the foreign mission fields. The new thing done by Dr. Paton in his book is the fitting of missions into the pattern of world affairs, including the ideologies of totalitarian and authoritarian states; including Munich and Madras; Islam and seething India; China and Communism; the East and Near East and the West and Far West; Africa and Australia and all the isles of the sea. Against the breakdown of Christendom, which began with the Renaissance and Reformation and was completed with the rise of regimented states, the author gives us the new vocabulary,—World Community. He presents us a picture of the universal Church, of the totalitarian reach of the Christian religion. He is as pessimistic as the sinful nature of mankind, as optimistic as the promises of God. For the disintegration in human affairs the international relations wrought by the sinful hand of man, Dr. Paton, who is secretary of the International Missionary Council, offers the integration of God's totalitarian claims. The book can be read quickly, but it is a great book, greatly conceived, greatly written. R. C. L.

Himself. The Autobiography of a Hindu Lady. *By Mrs. Ramabai Lanade.* Translated by Katherine van Akin Gates. Longmans, Green and Co., New York. 253 pages. $2.00. This book is the story of the married life of a woman who as an illiterate child of eleven was given in marriage to an educated, unwilling widower of thirty-two. The title of the book refers to the husband. It was a happy union, from the Indian point of view, and in the pages of her book the widow tells the story of her education and adjustment, the ideal relationship which grew up between her and "Himself," the discipline of the joint family system under which she lived; and the sympathy of her husband as he taught her English and trained her to take part in the educational and social reforms which he

sponsored. The ideals set forth are in many instances completely alien to the West, but the story of the experience and work of this gifted woman of another race has a strong human appeal. D. W. R.

CHRISTIANITY AND THE CREATIVE QUESTS. *By Gaius Glenn Atkins.* Cokesbury Press, Nashville, Tenn. 232 pages. $2.00. This book by the professor of Homiletics and Sociology at Auburn Seminary is an expansion of the Cole Lectures delivered at Vanderbilt University in 1938. As such, it takes an honored place among a distinguished series of lectures delivered on that foundation. Though at times the editing is not careful, and the style sometimes difficult, the book is well worth reading and is a real contribution to the Christian literature of the day. The author considers the proper goals of men through the centuries and shows that much of our confusion and groping today is due to our losing sight of these goals. After an introductory chapter, he reviews at length the goals of the Will of God in History, Intellectual Integrity, Moral Integrity, Deliverance, and finally Authority. The first, i. e., the quest for the Will of God in History, he calls the quest of the prophet and uses Amos and Hosea as typical examples. The second is the quest of the philosopher like Socrates. The quest for Deliverance is illustrated by men like Augustine and Thomas à Kempis and John Bunyan. This is his method with each quest, but he concludes each chapter by showing its definite relationship to Christianity. In his chapter on "The Quest Loses Direction" he shows how we have too often given up the search for the "Good" in our desire for "goods," and in his final chapter on "The Unfinished Quest" he illustrates with contemporaries like H. G. Wells and Aldous Huxley our confusion and the contradictions of our times, and he closes with a magnificent appeal to see the arms of Jesus outstretched and with Him to go onward.

The book shows profound scholarship and illustrates the inadequacy of all quests without being in the company of the Christ. J. A.

MEN OF POWER. *By Fred Eastman.* Cokesbury Press, Nashville, Tenn. 200 pages. $1.50. This is the third of a series of five volumes being prepared by the author each of which contains four "sixty minute" biographies. The present volume presents creative biological sketches and analyses of Benjamin Franklin, Ralph Waldo Emerson, Charles Darwin and George Fox. As professor of Biography, Literature and Drama at the Chicago Theological Seminary, Dr. Eastman has developed through the years a unique method of teaching these subjects and in this series of books he shares with the reading public his methods and results. The present volume is on a par with the preceding two and gives alluring prophecy of what the remaining two will be. In this day when so many biographies are being written with a perverted realism which strips our heroes of the garments of veneration, it is refreshing to read biographies by one who while clinging tenaciously to the truth at the same time gives just honor

to whom honor is due. The best part of the book is the keen, penetrating psychological appraisal of the secrets of individual power which conclude each of the biographies. The book is fascinating reading and provocative to thought. M. W.

## PRACTICAL THEOLOGY.

CHRIST OR CAESAR. *By Hugh Black.* Fleming H. Revell Company, New York. 209 pages. $2.00. The title of this book is in itself sufficient to suggest its timeliness for a day which has been marked by the rise of the Totalitarian State. Dr. Black begins his work with an illuminating examination of Totalitarianism and of Democracy as the forms of government which are struggling for the mastery in our modern world, and hence the early chapters of his book constitute perhaps its most important part. In dealing with these systems he goes to the heart of matters by examining their doctrinal bases, emphasizing the fact that all true ethics, in the sense of moral action, must be founded on belief, that "our moralities are not secure unless they are based on doctrine," and that, on the other hand, all doctrine must be judged by the ethics in which it issues.

The doctrine of the Totalitarian State is "simple and logical, and tremendously powerful. . . . It is that the individual exists for the State." Democracy reverses that thesis and holds that "the State exists for the individual." This latter position, however, cannot long be sustained unless one bases it upon that doctrine of Man as a spiritual personality of tremendous worth, which in turn is dependent upon the Christian doctrine of God. Thus, while careful not to equate democracy with Christianity and to recognize that men may be Christian under varying forms of government, the author maintains that democracy is the form of government which is most nearly akin to Christianity and that "modern democracy" can only survive if it be supported by Christian faith. Totalitarianism is a form of government which is to be resisted both by reason of its doctrine, which is basically anti-Christian, and because of its results on character and on social life.

In discussing the Christian's relationship to the State and his duties as a citizen, Dr. Black has included chapters on such important matters as Freedom, Tolerance, The Persecuting Spirit, Conformity, Compromise, Peace and War, Patriotism, and Loyalty. Although his treatment of his subject matter is by no means exhaustive, his volume is marked by clear and penetrating thought. It should serve as a powerful stimulus to further study of these difficult problems. J. M. R.

A RELIGION FOR DEMOCRACY. *By Russell Henry Stafford.* The Abingdon Press, New York. 216 pages. $2.00. The author, who is the minister of the Old South Church in Boston, argues that democracy, meaning "individualism regulated by law in matters mutual to all citizens," is the best

principle of human organization. He then seeks inductively for a theology "to suit democracy," since "no theology which does not suit democracy can be true." Calvinism is rejected as compatible only with a theocratic state, but the Christian faith interpreted from the standpoint of liberalism meets the need. The major portion of the book sets forth the fundamentals of this theology, emphasizing the conception of God as Father and as immanent, the worth of man, human freedom, immortality, and social salvation. Particularly suggestive is the chapter dealing with the value for democracy of belief in the survival of personality. The volume is as readable as it is timely, and apt to be most stimulating at those points where one may part company with the author. J. N. T.

WHY BE GOOD? *By James Reid.* Cokesbury Press, Nashville, Tenn. 191 pages. $1.50. In twelve chapters as simple and straightforward as the title itself, Dr. Reid has stated in convincing fashion the case for Christian morality. The movement of the book is logical and cumulative, dealing first with the cults of personal freedom and self-expression, then passing on through an analysis of conscience into the place of Christ in the realm of morals. This leads to brief discussions of the meaning of Christian conduct in various relationships, the volume being brought to a conclusion with a chapter on "How be Good?" Those familiar with the preaching and writings of James Reid, sometime Moderator of the Presbyterian Church of England, will not be disappointed with this latest book, as it is up to his standard of clear thinking and genuine religion, enlivened by abundant illustration drawn chiefly from current literature. D. M. C.

MY COMMUNITY, MY CHURCH, AND ME! *By Wilbur C. Hallenbeck.* Friendship Press, New York. 64 pages. $.35. This is a simple and yet remarkably adequate guide for the use of any group desiring to study its community in order that the Church may build its program in the light of the actual needs it should meet. W. T. T.

YOUTH'S PROBLEM NUMBER ONE. *By Alfred Murray.* Zondervan Publishing House, Grand Rapids, Mich. 206 pages. $1.39. Here is a well-written book that integrates the personality of the growing youth around the ideal of friendships made and kept. Youth's primary concern is to make friends without losing ideals, to maintain a wholesome sex life without surrendering personal purity and to influence people without dominating them. Whether in high school or college or entering employment or entering upon married life, this is a book all young Christians should read. For those who have been looking for a book that deals in a sane and balanced way with the sex problem and yet presenting its proper importance in the normal development of youth, this is the book. The author has had wide experience as a traveler and has also roamed the fields of psychology, philosophy, and the sciences. From all of these and from the Scriptures he

brings the light of practice and theory and plays it upon the problems of youth. It is a most valuable book in the list of those dealing with character building. R. C. L.

SOMEWHERE TO BE HAD. *By Raimundo de Ovies.* Moorehouse-Gorham Company, New York. 166 pages. $1.50. The theme of this little book is the pursuit of happiness through the development of a healthy, well-poised personality. Its author is an Episcopal clergyman of English birth, but American rearing—now Dean of St. Philip's Cathedral, Atlanta, Ga. He is a student of psychology and writes in an easy and engaging style, designed to make the practical findings of psychology interesting to every day people, and available for every day life. Among the nineteen brief chapters, with a few questions and answers at the end of each, a few of the subjects discussed are Personality, Fear and Freedom, The Way of a Man With a Maid, and Compensations. The essays are all interesting, and there are many very human illustrations. It is a good book for thoughtful young people to read and might be made the basis for discussion groups. It strikes me as one of the best books of its kind that I have seen. H. W. D.

LET THE FIRE FALL. *By Paul W. Rood.* Zondervan Publishing House, Grand Rapids, Mich. 131 pages. $1.00. "If Churches, Bible Institutes, Theological Seminaries, Pastors, Sunday School Teachers, and individual Christians will read and circulate this book, and ask God to bring its message to pass in their own lives, there can be but one result: the revival will come—the fire will fall!" This is the way Dr. Charles Trumbull describes this book in his Foreword. It is not overstated. The book is a compelling and powerful setting forth of the Bible teaching about the place of the Holy Spirit and of prayer and of surrender in a revival. It is a book to make us think, and a book to bring us to our knees. R. A. L., Jr.

WHAT CHURCH PEOPLE THINK. *By Sanderson and Trott.* Association Press, New York. 80 pages. $.75. This is a most interesting and profitable study of what church people believe or think about the proper relation of the church to the social order and the proper attitude of the church toward problems that have to do with property and organized labor. The study, which was begun in 1935, grew out of a luncheon conversation. Three men were discussing the attitudes of church people in regard to social and economic issues. One of the three was custodian of a fund from which he offered a thousand dollars to investigate, and the first Baltimore Rauschenbusch fellowship was set up with Norman L. Trott as the fellow in charge of the investigation. He was aided by Ross W. Sanderson who at that time was secretary of council of churches and Christian education in Maryland. Protestant churches of the city of Baltimore were used in the survey, and tables and charts are given along with percentage points for all of the questions asked. There were 17 inquiries in regard to the

church and social order; 20 inquiries in regard to property and wealth; 18 inquiries relative to labor organizations and labor conditions. The research should be of great value to Baltimore church people and to Christians everywhere. There are some provocative conclusions by the Baltimore thinkers. R. C. L.

TAKING MEN ALIVE. *By Charles G. Trumbull.* Fleming H. Revell Company, New York. 191 pages. $1.00. A worthy successor to his father's classic, *Individual Work for Individuals* (H. Clay Trumbull), is here presented. There is close thinking throughout the volume and yet it is inescapably simple and clear in its impact. The book not only grips your mind but your conscience.

It will be difficult to read this book and not yield to its claims and become a personal worker. Unless one actually combats the constantly recurring demands that sound, not in your ears but in your soul, it will conquer. Under "Mistakes in Personal Work" the author declares the greatest is not to make the effort, not to try. The book is replete with quotations from the father's earlier volume. These greatly enrich this study. There is a strange absence of rule of thumb methods and a strong emphasis upon common sense and genuine love and faithfulness. The book abounds in illustrations that are sparkling with human interest and that cover the whole field of approach to the soul in behalf of decision. It is a premier book on personal work. S. M. G.

THE HORIZONS OF STEWARDSHIP. *By Herman C. Weber.* Fleming H. Revell Company, New York. 119 pages. $1.25. The publishers in announcing this book have given it an attractive sub-title which tells its story in brief, "The Place of Giving in World Affairs." The author is president of the United Stewardship Council of Churches of Christ in the United States and Canada and a world figure in matters of stewardship interpretation. This little book poses the philosophy of Christian stewardship over against the false philosophies of Main Street, false philosophies of economic or political or social dominance; the pagan ideologies of materialistic control; and the somnolent acquiescence of Christian people in unwholesome local conditions and materialistic standards of conduct.

For the author, as for all of us who have seen the dynamic of the stewardship philosophy at work in a man or in a church, Christian stewardship is not only the solvent for conflicts at work in the individual and in the local community, it is likewise the solvent of conflicts in the family of nations and in the world order. It is the undergirding Christian philosophy that binds the "World Community" together. It is the tie that binds our hearts together in Christian love and effective Christian productiveness around and around the world. This book is attractively written and therefore is adaptable both for general reading and as a study text.

R. C. L.

THE BOND OF HONOUR. *By Burton Scott Easton and Howard Chandler Robbins.* The Macmillan Co., New York. 112 pages. $1.50. Dr. George Buttrick, in a very appreciative introduction, describes this little book as "a manual of instruction for instructors." It is just that, as it contains a brief discussion of the essential principles on which marriage is based, an interesting history of the development of the Episcopal marriage service and a fine exposition of that service. The material is so carefully arranged and so felicitously expressed that the minister can use it as the basis for his instruction in preparing a couple for marriage or put it into their hands for private reading. As a marriage certificate (and the Episcopal, Lutheran and Presbyterian marriage services are included in the book) it would be an ideal gift for the bride. W. T. T.

THE MAKING OF THE MINISTER. *By William H. Leach.* Cokesbury Press, Nashville,, Tenn. 1938. 204 pages. $1.50. This is a common sense discussion of most of the problems confronting a minister from the moment he first responds to the call until he leaves the scenes of his earthly tasks. It is a treatise on Pastoral Theology, stating the problems and suggesting solutions in a straightforward manner, couched in short, direct sentences which ring true and carry weight. It has sane advice for all ministers, but its special value will be for men just ordained and for seminary students. B. R. L., Jr.

THE FINGERPRINTS OF GOD. *By William M. Orr.* Cokesbury Press, Nashville, Tenn. 128 pages. $1.00. This volume of children's sermons told to the boys and girls of the First Presbyterian Church of Canon City, Col., by the author, the pastor of this congregation, reveals a wide knowledge of nature and a firm understanding of the interests of the younger members of the congregation. The six parts into which the sermons are divided deal with every phase of nature. The volume is beautifully bound in the high standards of the publishers and will be a beautiful addition to any library. C. H. N.

THAT MEN MAY KNOW. *By Walter D. Kallenbach, Ph.D., Th.D.* Zondervan Publishing House, Grand Rapids, Mich. 146 pages. $1.00. We have here a series of eight sermons selected from many preached by one who is advertised as the "brilliant blind evangelist." Robert L. Ripley, of "Believe It or Not" fame, says of him: "Dr. Walter Kallenbach, Drexel Hill, Pa., although totally blind, finished a four year course in the University of Virginia in two and a half years, was elected to Phi Beta Kappa, holds two Doctor's degrees, and knows the entire New Testament from memory." The sermons, all of them based on texts from the Gospels, are clear, logical and easily read. They abound in illustrations from the author's

wide experience. No one can read these messages without realizing that Jesus Christ is very real to their author. J. S. A.

TEN RULES FOR LIVING. *By Clovis G. Chappell.* Cokesbury Press, Nashville, Tenn. 178 pages. $1.50. This volume contains ten sermons in which a great Methodist preacher applies his well known homiletical gifts to the exposition of the Ten Commandments, with one additional sermon on the "First and Great Commandment." Characterized by his usual verve and raciness, his simple and direct style, and shot through with homely and apposite illustrations, these sermons are thoroughly popular without being sensational. Essentially practical, they deal exclusively with the application of the commandments to contemporary life, making no pretense to fresh historical or exegetical insight. Sometimes the author moves by way of analogy to applications a bit remote from the original intent of the commandment under question, as when he sees in the second commandment a prohibition of seeking food and drink, recreation, money, and popularity for their own sakes. But we do not hesitate to recommend Dr. Chappell's book as stimulating from both the homiletical and the practical standpoint. J. N. T.

ALL THE DAYS. *By Clark J. Forcey, Th.D.* Zondervan Publishing House, Grand Rapids, Mich. 163 pages. $1.00. The title of this book is suggested by Rotherham's Translation of Matthew 28:20, "Lo, I am with you all the days." It is a book to put into the hands of a person in great sorrow. It is a book in which a preacher will find illuminating expositions of familiar texts, striking translations, new emphases. He will be inspired to preach from more than one of these texts and will be tempted to use the author's attractive topics or suggestive outlines. The sermons are marred by an excessive use of poetry, much of which is not of the highest quality. R. A. L., Jr.

FILLED! WITH THE SPIRIT. *By Richard Ellsworth Day.* Zondervan Publishing House, Grand Rapids, Mich. 389 pages. $1.50. Here is a devotional book that is different. This volume, consisting of a text and brief comment for each day in the year, is peculiarly fresh, suggestive and deeply spiritual. Dr. Day follows Spurgeon's practice of omitting prayer suggestions. "How could pages intended for thousands assume to suggest 'what to pray for as we ought?' Let the Spirit Himself teach you." A textual index places the material within easy reach of the Christian worker who is looking for new facets of truth on familiar texts. The volume would make an admirable gift for any occasion, and a "Presentation Page" is included for that purpose. J. S. A.

THE GUEST CHAMBER. *By Stuart C. Parker.* The Thorn Press, Toronto, Canada. (Presbyterian Committee of Publication, Richmond, Va.)

125 pages. $1.00. Have you ever picked up a book from a sense of duty and found it to be a "gold mine"? That was my experience with this book. It is a series of Communion meditations which are superlative in character. It radiates freshness and simplicity in the true simplicity of greatness. Any man would rejoice to sit under any such preaching; any preacher should covet the opportunity of reading such sermons. They are practical, timely, and timeless. The meditation entitled "Thanksgiving," "New Presence" and "Feed My Lambs" are excellent. Preachers should read this book for sermonic material, if they must, but far more to regain the sense of beauty and loveliness which belong to the sacrament of the Lord's Supper. L. S.

THE UPWARD LOOK. *By Harold Garnet Black with the collaboration of Gaius Glenn Atkins.* Houghton Mifflin Co., Boston. 372 pages. $1.50. A volume of daily devotions with the selections arranged for each day. Two hundred and sixty living religious leaders from nearly every denomination and from all over the country have contributed a thought, a prayer based on a selected verse of Scripture. It is one of the best devotional books of this sort that the reviewer has discovered. He has found it of great value in his own devotional life and has marked many passages for future reference. E. T. T.

A LABRADOR LOGBOOK. *By Sir William Grenfell.* Little, Brown and Co., Boston. 372 pages. $1.75. Quotations for each day in the year selected from varied sources and from many different intellectual viewpoints, which, the author says, "have helped me in that voyage of adventure called human life, which every one has to navigate alone." The name of Sir William Grenfell will itself commend this little book to discriminating readers. E. T. T.

VESPER DRAMAS. *By Marcus Bach.* Willett Clark and Co., Chicago. 197 pages. $2.50. Those who are familiar with the use of drama in the church know the debt the church would owe to Marcus Bach. Those who are ignorant of that fact will find this book an excellent introduction to the splendid use to which drama can be put by the church. Each of the ten plays are accompanied by a worship service which contributes to the usefulness of the book. The plays are short with comparatively small casts. They are designed to be produced in chancel or platform, with the minimum scenery. A variety of subjects are treated, some of them in novel ways. Of the plays I found "The Window" to be the most moving. It weaves its spell even in reading. Here is excellent material for young people and adults to produce in the church. This book should have the widest possible use in all churches. L. S.

FOLK HYMNS OF AMERICA. *By Annabel Morris Buchanan.* J. Fischer & Bro., New York. 94 pages. $1.25. Those who came to know Mrs.

Buchanan's work through her contributions to *Twelve Folk Hymns,* published in 1934, will welcome this larger volume from her pen. Mrs. Buchanan is a scholar and a pioneer in this field, and her book will be increasingly appreciated as the musical public is awakened to a sense of the beauty and importance of the folk hymn. The volume at hand contains fifty folk hymns, collected in seventeen states from the old shape-note hymnals or from oral tradition and arranged for four-part singing; an introduction furnishing historical and technical background for the study of folk hymns; notes on the texts and tunes and history of each hymn; and a valuable bibliography for those who are interested in pursuing the subject. In setting forth the significance of these ancient model hymns the author has illuminated a little-known phase of our religious history. The book impresses us with the fact that we possess in our folk hymnody not only a fascinating link with the past but a source of material for present-day use (particularly by choirs) and a basis for composition in the larger forms of church music. N. W. T.

# UNION SEMINARY REVIEW

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## LUKE, THE BELOVED PHYSICIAN.*

(Colossians 4:14.)

By the Rev. Walter W. Moore, D. D., LL. D.,
*Late President of Union Theological Seminary,*
*Richmond, Virginia.*

Doctors have produced some of our best literature. Witness Dr. Oliver Wendell Holmes, author of *The Autocrat of the Breakfast Table,* Dr. Weir Mitchell, author of *Hugh Wynne,* Dr. Conan Doyle, the creater of Sherlock Holmes, and Dr. Samuel Warren, author of *Ten Thousand a Year.* Years ago, Dr. John Brown, of Edinburgh, wrote a slight sketch of a dog, entitled *Rab and His Friends,* which has since become an English classic and has made its author immortal. The most thoughtful and philosophical book written by any medical man in modern times is the *Religio Medici* of Sir Thomas Browne. That is also the most famous book that ever came from the pen of a physician, with two exceptions. Those two exceptions are the Gospel of Luke and the Acts of the Apostles. These two have undoubtedly influenced the world more widely, more deeply and more beneficently than any other books ever written by a doctor.

In his two books Luke nowhere mentions himself by name, and he seldom alludes to himself at all. The only intimation of his personal participation in some of the events which he narrates in the Acts is a slight change in the manner of the narrator, which first occurs in the sixteenth chapter, just after his description of Paul's vision of the man of Macedonia, who stood and cried, "Come over into Macedonia and help us." Up to

*A sermon preached to the professors and students of the Medical College of Virginia, Richmond, Va. This is the last in a series of sermons by the founder of the Review, "A Chained Ambassador" appearing in the January number and "The Story of a Wasted Life" in April.

this point in his account of Paul's work, Luke had used the third personal pronoun, but here he says, "And after he had seen the vision, immediately *we* endeavored to go into Macedonia," and, from this time on, with a few short intervals, he uses the first personal pronoun plural, including himself among those of whom he writes. He does not even tell us directly that he was a physician. It is Paul who tells us that in our text, saying, "Luke, the beloved physician, and Demas greet you," a passage which is rendered in the Twentieth Century New Testament this way: "Luke, our dear doctor, sends you his greeting, and Demas sends his." Mark that language (we are going to make use of the point presently), "Luke, our *dear* doctor."

Paul refers to him in two other places, once in writing to Philemon, where he says, "Epaphras, my fellow prisoner in Jesus Christ, sends you his greeting, and so do Aristarchus, Demas, and Luke, *my fellow-workers.*" And then, again, in his second letter to Timothy, the last that he ever wrote, penned just before his death, Paul says, touching the very core of pathos, "Only Luke is with me."

From these references of the great apostle, it is clear not only that Luke was a physician, but that he was a man of attractive and lovable character, an active Christian worker, and a staunch and devoted friend, standing by the aged apostle to the very last in his imprisonment, notwithstanding the danger which hung over the head of that illustrious man and of all who were associated with him at that time; and, so far as appears, Luke never did leave him until that day when they were separated by death on the Ostian road, outside the walls of Rome, where Paul was beheaded about the year A. D. 64.

But, while Luke nowhere *states* that he was a physician, his two books reveal the fact clearly. He betrays constantly a peculiar interest in the diseases healed by our Lord, adding touches which only a doctor would give and which are not found in the other evangelists when they describe the same cures. For example, all four of the evangelists describe the cutting off of Malchus's ear. Luke alone tells how Jesus touched the ear and healed it. Three of the evangelists describe the healing of the Gadarene demoniac; Luke alone tells us that the disease had lasted

for a long time—a very natural touch on the part of a medical man. Moreover, Luke uses a great number of technical medical terms. Words are used by him which are never found in the other writers of the New Testament and which are found used in the same way by Hippocrates and Galen and Dioscorides, and other medical writers of Luke's time or of Luke's part of the world. This can be seen clearly in the original of Luke's account of the healing of Simon's wife's mother, who, he said, "was holden of a great fever"; and in the original record you can see that it is a doctor who writes about the healing of the lame man at the Beautiful Gate of the temple; you can see that it is a doctor who is writing about the healing of the dysentery of Publius's father, and many others. There is a constant recurrence of technical medical phrases in Luke. For example, there are no less than ten words peculiar to Acts among New Testament books which are found in the preface to the treatise of Dioscorides on *Materia Medica.* Luke alone records our Lord's quotation of the proverb, "Physician, heal thyself."

Now the fact that his profession was that of a physician is not unimportant, because it shows that Luke must have possessed a scientific habit of mind, a fund of scientific knowledge and the general equipment of a scholar and an investigator. Godet tells us that at Rome, in the time of the emperors, there was a medical supervision; a superior college was charged with the duty of examining in every city those who desired to practice the healing art. Newly admitted men were placed under the direction of older physicians. Their methods of treatment were strictly scrutinized, and their mistakes were severely punished, sometimes by taking away their diplomas. Luke, as a physician, must have passed these tests, and, therefore, must have possessed an amount of scientific and literary culture which was above that of the other evangelists and apostles. This conclusion is borne out by his language and style. Renan calls this "the most literary of the Gospels." Its language has a classical coloring. Luke writes a pure Greek, somewhat rounded and ornate, and there is a total absence of those rustic turns of expression which are so common in Mark.

The physician was a supreme artist with his pen, and his

matchless Gospel shows that he was a well-read and cultured Greek. Luke was also the first hymnologist—that is, the first collector of Christian song. He alone among the evangelists records the hymn that the shepherds heard at Bethlehem, and to him alone we are indebted for the record of those magnificent Christian psalms, which we call the Magnificat, the Benedictus and the Nunc Dimittis.

Not only was Luke a man of literary culture and scientific attainments; he was a man who moved in the higher classes of society. Every good doctor is a friend of the poor, but, at the same time, his vocation gives him the entrée to what we call good society. A skilled physician has very little difficulty in finding access to people of high station. Luke dedicates his Gospel, and also the Acts, to a person of exalted position, whom he calls the "most noble Theophilus," giving him the same title that is used of Felix and Festus, the Roman governors, in other parts of the Acts. Luke's friend, Theophilus, then, was a person of rank and influence, possibly a Roman governor.

Unlike the other evangelists, Luke was not a Hebrew but a Gentile. This is shown in the form of his name. It is evident, also, from his language, Greek idioms being sprinkled all over his pages, as they are not over the pages of other New Testament writers. Further, in referring to the inhabitants of Jerusalem, he says that the field bought with the reward of Judas's treachery was called Aceldama "in their language." Only a Gentile would have referred to the language of the people of Jerusalem as "their" language; and Paul puts the point beyond controversy when he says that Luke was not of the circumcision. He was not a Jew; he was a Gentile. Though familiar with the Scriptures of the Old Testament, in the Greek version of them, then current in all reading circles, and though well acquainted with the Hebrew faith and ritual, Luke, being a Gentile, brings to liis work a mind unwarped by Jewish traditions.

He has no trace of that narrowness of spirit which Judaism, with its insulation from the great outer world, inevitably developed. Remember, it was at Antioch, Luke's native town, that the great question about the relation of Gentile believers to the Christian Church had been most warmly debated. Remember, it was to

Antioch, Luke's native town, that the decree of the Jerusalem council came which put a final end to all efforts to conjure back the genius of Christianity into the cast-off shell of Judaism, which put a final end to all attempts to hinder and limit the growth of Christianity by insisting that no man could become a Christian without first becoming a Jew, and that decree flung wide open the doors of the Church to the Gentile world.

Now this Gentilism of Luke is a prominent feature of the third Gospel. With him humanity absorbs nationality, and so the Gospel of Luke is pre-eminently the gospel of the whole world. While Matthew, who wrote for Jews, traces the descent of our Lord back only to Abraham, Luke goes back to the fountain head from which all the streams flow, tracing the descent of Christ to Adam, the father of us all. Matthew represents those wise men at Jerusalem as inquiring, "Where is He that is born king of the Jews?" but Luke speaks of the gospel at the same period as the "good tidings to all people." "It is St. Luke only who records that first discourse of our Lord at Nazareth, showing how, in ancient times, even the mercy of God flowed forth to a Gentile widow and a Gentile leper. It is St. Luke alone who mentions the mission of the seventy, seventy being the prophecy of a world-wide gospel, because it was the standing symbol of the outside world, just as twelve was the standing symbol of the Hebrew people; and Luke alone gives us the parable of the Good Samaritan, showing that all the virtues did not reside in Israel, and that there was more of humanity, and so more of divinity, in this compassionate Samaritan than in their priest and Levite. Luke alone records the call of Zaccheus, who, according to many interpreters, was a Gentile publican, and so Luke shows how Jesus cancelled the Jewish laws of heredity, and passed this Gentile, despised as he was, up among the sons of Abraham. Luke alone gives us the twin parables of the lost coin and the lost man, showing how Jesus had come to seek and save that which was lost, which was humanity here, and there, and everywhere; and so there breathes all through this gospel a worldwide spirit much more pronounced than in the rest. All through his gospel his thought of humanity, like a wide-reaching sky, overlooks and

embraces all such earthly distinctions as position and sex and race."[1]

Here, then, was a man of the broadest sympathies, holding converse with men of the world in high places; a man of refinement and culture, a scholar, a lover of great poetry, a writer of great prose, a noble and winsome character, a staunch friend, the beloved companion of the greatest man of his age, a learned and sympathetic physician, and a keen scientific investigator. Wasn't that a splendid equipment? What did he do with it?

Well, in the first place, as we have seen, he devoted it to the writing of two immortal books, not at all with any view to fame, but simply with a view to giving his fellow-men the sifted truth concerning the Saviour of sinners. It has been well said that the calling of a physician naturally develops certain powers of analysis and synthesis. It is the art of putting things together. From the seen or felt symptoms he traces the unseen cause. Setting down the known quantities, by processes of comparison or elimination, he finds the unknown quantity, which is the disease, its nature, and its seat. And so on the pages of the third Gospel we frequently find the shadow of the physician. We see it even in his brief preface, where we have a physician's reasons for becoming an evangelist and for assuming the rôle of a sacred historian. His shall not be a Gospel of surmise or rumor; it shall only contain the record of facts, which he himself has investigated, and for the truth of which he gives his guarantee. That clause, "having traced the course of all things accurately from the first," reveals to us the keen, searching eye of the physician. He looks into things; he takes nothing for granted; he proves everything; he investigates his facts before he endorses them, sounding them as it were, and hearing not only their outer voice, but, with the stethoscope of patient research, listening for the unconscious voices within, and so finding out the reality. And now he says that, having submitted the facts of the Divine life to his close scrutiny, and having satisfied himself of their absolute truth, he will write down those facts in historical order, so that his noble friend, Theophilus, may know the certainty of the things in which he has been instructed.

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[1] *Expositor's Bible,* Chapter 1.

It has sometimes been said that a physician's habit of investigation, and the fact that he deals so largely with the physical nature of man, has disposed a larger proportion of men in that profession to religious skepticism than is the case with men in the other learned professions. My observation is that it is not the great physician, of broad mind and of thorough culture, and of scientific habits of investigation, who becomes known in the community as a skeptic; it is the physician of narrow mind and of limited and unripe reading, and a certain lack of balance and poise and sound judgment which leads his colleagues in his own profession to look upon him as a sort of freak—as a man who, however astute as to certain details, cannot be relied upon for a correct, broad generalization, or for a sound judgment in regard to any really great question. It is so commonly true that the physicians whose dignity of character and force of intellect and wealth of attainment command the respect of the whole community are devout Christian men that I am disposed to think that this allegation about the large proportion of skeptics among doctors is something like a misrepresentation. In any case, here was a physician, a man of the highest and purest character, a scholar, an investigator, who, by careful examination of eye witnesses still living, and of the various written sources, reached a firm and clear conclusion in regard to the most important set of facts in the history of the world, and not only recorded them in clear and convincing fashion, but who, as a crowning proof of the firmness and fulness of his conviction as to the truth of the incarnation and sacrifice and resurrection of Jesus Christ, left a profession which was honored, and which was, even then, a lucrative one, in order to become the traveling companion of a man poor in this world's goods, an outcast and persecuted Jew, whose one ambition was to preach the glorious gospel of the blessed God.

Some would call Luke a fool for his pains; but notice how, though he missed a fortune, he is to day, after the lapse of nearly nineteen centuries, working among us through this history, though all save a few of the more prominent men in the ancient world have been forgotten. "How little men know about their contemporaries, and how falsely we conjecture as to one another's chances for perennial renown! On the imperial throne, at this

time, one Claudius sat, and, if you had asked a hundred men in any part of the Roman empire as to who was likely to be remembered longest of the people then living, ninety-nine of them, and perhaps the whole hundred, would have said the Emperor Claudius. Why, who in the world cares a rap for Claudius today! But there are hundreds of thousands of hearts that throb with gratitude at the mere mention of the name of Luke."[2]

Here are hundreds of you young men, with your faces turned to the practice of medicine. I want to raise the question whether there are not some men in this assembly who should consider whether they should not, like Luke, devote their talents and attainments to the direct work of the Gospel; and, if it seems like taking too great a liberty with you, let me say, in justification, that a short time ago I received from a distinguished professor in a great medical college in our country a request to do this very thing, and to ask this very question of any young men in our land to whom I might have opportunity to speak in the course of this year. He added to that request the statement that there were hundreds of men of promise and power who were passing under his hands and the hands of his colleagues into the profession of medicine for whom there was no call in the practice of the healing art in this country. It is a profession which is enormously overstocked. The ratio of physicians to population in the United States is one to less than six hundred—twice as many physicians in proportion as in England, four times as many as France, five times as many as Germany, and six times as many as Italy; yet, in spite of these conditions, especially in England, France and Germany, there is a cry of over-supply. What, then, must be the situation with us? You say, "Sir, would you intimate that a man of good judgment and earnest spirit, who has taken up the question of what he shall do in life, and has reached a conclusion that he ought to practice medicine, should turn aside from his purpose for such considerations as those which you adduce?" No, I do not say that. I would not have the presumption to say that; but I do say that the great opportunity for the young man of the present time, who is thoroughly convinced that his true calling is that of a doctor, is to be found in the work of a medical mission-

[2]W. M. Tyler, *Paul, the Missionary.*

ary. Our Lord was the first medical missionary. Haven't you noticed how much of His time and strength He devoted to healing the sick? He was profoundly touched with the feeling of men's physical infirmities, and virtue went out of Him to restore their bodies as well as to regenerate their souls.

Now, mark you, the Christian Church in our day has, for the first time in all her history, fully recognized the great opportunity of following her Lord's example in this kind of ministry to the unevangelized millions of pagandom. We are beginning to realize the truth of the saying, credited to Dr. Moffat, the father-in-law of Dr. Livingstone, that the medical missionary is a missionary and a half. Most of the leading British and American foreign missions include doctors on their staffs. There are seven hundred men and two hundred women, qualified practitioners, who are serving abroad now in connection with the different evangelical societies, and these missions also maintain nearly 400 hospitals, nearly 800 dispensaries, 57 asylums for opium victims, and 78 asylums for lepers. In hospitals and dispensaries and private work, medical missionaries treat every year two and a half million of patients. It is difficult to realize the enormous amount of pain which is being thus relieved and of disease which is being thus cured. "In nearly all heathen countries today the hospitals which exist are almost entirely missionary institutions, erected and sustained and directed by the love of Christ, and no other institutions in the world are doing so much to alleviate suffering among the immense multitudes of men and women and little children. In those dark lands properly-trained doctors and nurses hardly exist, and the sick are either neglected or else tortured in ways indescribable by ignorant and superstitious wizards and medicine men."

Moreover, the medical work opens up the country to the gospel and reaches many homes that would otherwise be closed. No one finds such opportunities of preaching and teaching the gospel as a faithful doctor. His skill opens doors to him which are fast barred to every other messenger of Christ. The natives see, in a twinkling, the difference between the methods of their ignorant and superstitious medicine men and those of our intelligent and skilful physicians.

A few years ago it was my privilege to go up the Nile valley, being myself in indifferent health, and at Assiut I went to see the hospital under the care of the American mission, and manned by our American boys. As I walked through those white cool wards, and as I saw what they were doing to lift the burden of pain from that afflicted land, I thanked God for their work, and said to myself, if I were not a minister of the gospel, that is the thing I would like to be, a medical missionary in a land like that.

But you say, Luke became a minister. He did. But my general point today is this: He is the prototype of men of college opportunities and college culture. See what he did with his equipment and his opportunity. What are you going to do with yours?

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## THE INTERPRETATION OF HISTORY IN CONTINENTAL THEOLOGY: RECENT CURRENTS.*

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In the April number of the Review I discussed The Interpretation of History in Continental Theology in the period of the Reformation, in the eighteenth century, and in the nineteenth century. We are now to consider the subject from the point of view of recent currents.

### I. The Collapse of the Nineteenth Century Outlook.

Broadly speaking, Continental theology at the close of the nineteenth century was dominated by the views of the Ritschlian school on the one hand, those of the Erlangen school on the other.

*See the review of Dr. Piper's newest book, *God in History*, on page 374 of this number of the Review.

Both were overcome, however, by the new theological developments of the twentieth century, which defeated them by adopting their principles, but making of them a more consistent application than they had done.

Ritschl's theology for one thing was closely linked up with the so-called Historical-Critical School. He and his followers thought their theology had a sound and unassailable basis in a critical use of the Bible. Purity of religion, especially of ethical religion and absence of miraculous features were regarded as safe criteria of authenticity, and church history was correspondingly interpreted as having developed straight down to the establishment of the Ritschlian school. All those elements both in the Bible and in church history which did not fit in this view were regarded as being "historically conditioned" and therefore of temporary significance only, while the constitutive elements of Ritschlian theology were thought to form the lasting substance of divine history. Harnack's *History of the Christian Dogma* was the ripe fruit of this trend of thought. According to him, the pure Gospel of Jesus had undergone two considerable changes in history: its Judaisation by Paul and its Hellenisation by the great fathers of the first five centuries. Marcion, Harnack contended, took the first step to remove the Jewish cover. Saint Augustine would have gone a step further in his endeavor to replace the metaphysical speculations of the early church by an introspective view of man's religious development. Luther would have been the continuator of those two reformers of Christian belief. The whole process, according to Harnack, reached its climax in modern liberal Protestantism, when Goethe's and Ritschl's views were synthesised and the historically inevitable inconsistencies of the Reformation were corrected.

But in Harnack's life time this whole view was already undermined by some brilliant New Testament students, such as J. Weiss, W. Wrede, Ad. Schweizer and W. Bousset. They proved that eschatological expectations and apocalyptic thoughts which by the Ritschlian school had been waved away as irrelevant had, in fact, formed the background of Christ's message and that by neglecting them the gospel had been thoroughly misrepresented. However much this school may have failed by excess, their basic view

was undoubtedly more in grip with the Biblical documents than Ritschl, and thus his school gradually withered away.

But this new school of "Consistent Eschatology," as it used to call itself, was critical rather than constructive, and had little influence upon contemporary Christian interpretation of history. Its result became important, however, after the war in quite an unexpected way. At their time it was Ernst Troeltsch who worked out a new and comprehensive view of history. He argued that both Ritschl and the school of Erlangen did not take history as seriously as they pretended, for while their respective views interpreted the unfolding of Israel and Christianity, this historical trend was detached by them from the rest of history. According to Troeltsch this regrettable development of theology was caused by overrating Luther (in the Ritschlian school) and an unwarranted isolation of the Bible (particularly in the school of Erlangen). Philosophical theism was offered in turn as a suitable instrument for the construction of a comprehensive Christian view of history.

The rapid success of Troeltsch's philosophy of history was due mainly to the ingenious way in which this thinker combined the essential elements of Hegel, Ranke and Schleiermacher and applied them to the whole of world history. Troeltsch saw a divine reason at work in history, unfolding itself in the histories of the different races and nations. These, however, were not conceived as final entities. Under the influence of Christianity and Western civilization their histories would develop towards a universal history. But notwithstanding its admitted primacy in the present stage of history, Christian religion was thus denied absolute authority and finality. It was regarded as a manifestation of the genius of the Western world and would therefore be replaced some day by the religion of a unified humanity.

But when Troeltsch wrote his *Problems of Historism* the peace treaties of 1919 had already inaugurated a period of history that was bound to lead to the disintegration rather than to the consolidation and unification of the modern world. Moreover, under the horrors and frustrations of the War a generation had grown up that gave a frosty reception to the lofty hopes of the great philosopher and theologian. To the young men in the

trenches the war had been a lesson of facts that compelled them to interpret history in a way very different from that of their fathers. They felt no longer able to believe that there was a law of progress inherent in history, and their disbelief was confirmed by New Testament scholars who emphasized that Christ's Kingdom would be a catastrophe of history, accompanied by a series of dramatic events rather than the crowning event of the history of modern civilization.

Moreover, many Christians felt themselves humbled by the events of the War and post-war period. The belief in the sole agency of man in history as well as the idea that a manlike reason was the underlying principle of history was deemed to be untenable. There were, on the one hand, supra-empirical powers which overrode all human efforts. On the other hand, people recognized that man's actions were far from being the manifestation of a divine agent.

Finally, when in 1918 the monarchy was overthrown and the German Republic was proclaimed, people had to re-think their political creed, which in most cases had been an accompaniment of their social and economic position. In this connection Christians became suddenly aware of the extent to which former interpretations of history had also been determined by the political and social outlook of their respective representatives. In the eighteenth century, for example, the idea of Development had been connected with the need in which the educated bourgeois class was to justify its political aspirations over against the Church and aristocracy. Similarly Ranke's idea of the central function of the nation pointed to the new integration of national life, in which the townspeople jonied with the rural folk. In Treitschke and Ritschl the new bipartition of national life made its appearance: a renewed conservative aristocratic group with military preoccupations on the one hand, a self-reliant bourgeois group with social and cultural interests on the other. The history of Redemption as conceived by the South German schools reflected the desire of the middle classes not to be disturbed in their religious quietism by considerations of contemporary history. Finally, Troeltsch's view stood for the political liberalism of the academic world.

## II. Rise of Non-Christian Views.

At such a critical moment when Christianity on the Continent was shaken to the bottom and perplexity prevailed everywhere, Christians found themselves challenged by some new types of historical interpretation, which had originated from the same situation and the same experience but had taken shape before the Church had become aware of the problem at all.

There was, above all, Spengler's fatalism[1] and close to it the various forms of the New Nationalism. Spengler's philosophy was the reversal of Herder's and Ranke's. Rather than to believe that in history a nation developed constantly towards greater perfection, he interpreted nations and cultural groups after the analogy of organisms: after a period of initial growth, and a second stage of stabilization and bearing fruit, they would steadily decay and gradually vanish. Necessity, not God or man, was the agent of history. Moreover, the different historical groups, according to Spengler, form closed circles. They could communicate in externals only, and no real achievements of a collapsing nation or civilization would be transmitted to successive ones.

The new Nationalism, too, followed Herder and Ranke, but in a way somewhat different from Spengler. It substituted human races, or the 'natural' geographical spheres of the globe, or both of them, ("Blood and Soil"), for Herder's idea of "Volk." But unlike Romanticism, special emphasis was laid by the "Young Nationalists" upon the militant character of the historical units. War was not regarded as an inevitable evil but rather as a necessary factor of historical life. History, they held, was not governed by an inexorable necessity, but by a universal moral law. ("Die Weltegeshichte ist das Weltgericht," that is, World History carries out a universal judgment.) By means of war, a nation would be able to prove its right of existence to her neighbors. The idea of God was retained by most of these schools, but it was the deity of pantheism or the godhead of political polytheism rather than the one God who had revealed himself in Jesus Christ. National Socialism, finally, is a political religion, the strength of

[1]Oskar Spengler, *The Decline of the Occident.*

which consists in the attraction which its interpretation of history exercises over millions of Germans. It transfers the whole of Christian eschatology into contemporary German history. Hitler is the divine Messiah, called to bring Germany back to her place of honor in the world of nations; the Nordic race is the chosen people! Hitler's *Mein Kampf* is the final revelation; the National Socialist party is the Church outside of which there is no salvation, and as a result of her election Germany must have moral standards of her own. This secularized eschatology is coupled with Hegel's and Treitschke's deification of the State and the belief in war as the means of historical progress.

From another point, Christian views of history were attacked by post-war Marxism. While in the pre-war days Marxism was mainly a social and political idea underlying the policy of the Social Democratic Party, its inherent view of history became suddenly a powerful reality in Communism. Its reckless realism based upon the hardship and terrors experienced in the prisons of Siberia and upon the incomprehensibilities of the World War on the one hand, the eschatology of its Jewish heritage on the other hand, made it for quite a period the most powerful and most dangerous competitor and rival of Christianity. In a way that appealed both to the imagination and to the sense of justice of many, it combined the idea of dramatic conflicts in history with that of the final victory of righteousness and humaneness. National and religious groups and their history were thought to be secondary phenomena, the basic event being the struggle between the proletarian and the capitalist class. The final triumph of the proletarians and the establishment of a classless society would mark the end of the present "pre-historic" period and the beginning of true history, which would be a process of unhampered development of all human faculties.

## III. Towards a New Christian View.

Continental theology after the War found herself in a very awkward position: it was confronted with most active and vital types of historical interpretation and had to answer the demand for a genuinely Christian interpretation. But while the insufficiencies

and inconsistencies of nineteenth century theology had become obvious in this field, the Church lacked a new theological orientation. It seems to me that the lack of universally acknowledged standards of doctrine is the most conspicuous sign of modern Protestantism. Hence all endeavours to create a new orthodoxy have so far been abortive. There is, however, a convergent tendency towards such a goal, and while to a certain extent the way to it seems to be obstructed by political and social prejudices of the church people and differences of exegesis among the theologians, the present attempts are certainly far from being useless. They show that continental theology pursues a threefold goal. It strives after a solution that is more realistic than the non-Christian views, and unmasks the illusion of their unconscious assumptions. It offers a comprehensive view in lieu of departmental interpretations as determined by boundaries of class, race or nation. And, finally, it is anxious to found its outlook on divine Revelation, not on human speculations.

For clarity's sake it will be advisable to group the individual views into types rather than to characterize all of them. There are three types: (a) an immanentist one; (b) a transcendent one, and (c) a higher synthesis of the previous two.

## 1. Divine History.

Some time before the War, Christopher Blumhardt, Jr., one of the outstanding religious leaders in southern Germany, attempted to overcome the self-complacency of the traditional Protestant outlook and to answer at the same time the challenge of Marxism by reviving the prophetic view of history as found in the Old Testament. He stressed the idea of divine activity in contemporary history. In His sovereignty God chooses His instruments to carry out His purpose. Thus it seemed to Blumhardt that the inefficiency of the Churches was to be interpreted as a sign of their rejection and he regarded the Proletarian socialistic movement as God's mouthpiece and instrument in our days. This explanation confirmed Marx's belief in the providential rôle of the working class but escaped his economic materialism and left the future development entirely to the gracious

decisions of God, rather than regard necessity as the supreme power in history. The "Religious Socialists" in Switzerland, especially Kutter and Ragaz, adopted Blumhardt's view, and mediated through them it influenced Karl Barth in his early writings, as well as the post-war group of Religious Socialists in Germany.

Paul Tillich (now at Union Theological Seminary, New York) was the most outstanding representative of this group. According to him, history is controlled by God but a large room is given to human freedom. Even as God's own nature, so that of history, is bi-polar, namely, both creative and destructive; and it is the equilibrium of the two forces that keeps the process going. But there is a tendency in this world, called "the Demonic," which operates upon man's freedom and impels him to onesidedly lay stress on either of the two poles. Fortunately the process restores its own equilibrium. At a certain moment, called kairos, a social group will be pressed so hard by another one which insists exclusively on its own interests that the former must rebel in order to overcome this demonic pressure. In this view the immanentist conception of Marx is combined with idealistic metaphysics and ethical ideas of the Bible. The present moment of history is regarded as the kairos in which the working class, enslaved by the capitalists, finds itself compelled by an inescapable necessity to create a new order of social justice. The driving force is not seen, however, in a blind necessity inherent in economic life as held by Marx, but rather in a divine power whose Providence encompasses the whole of mankind.

Another immanentist interpretation of history, cruder than the previous one and clearly made for the justification of German post-war nationalism, was that of Althaus, E. Hirsch and Stapel. They combined elements of Herder, Fichte and Ranke with some arbitrary selections from the Bible and from Luther. History was interpreted as a moral process and critical situations in national history were regarded as divine challenge by which a nation's faith was tested. When it was willing to fight for its preservation or expansion, it would thereby show belief in God; when, on the contrary, it acquiesced in its defeats and humiliations, it would thereby be proved that it was rejected, and it would be destroyed by God, "who dashes along in the thunderstorms of

history." The un-Biblical idea of the "faith of a nation" disguised barely the fact that a merely biological interpretation of history was here presented as Christian.

These immanentist views of history made a deep impression, however, upon the younger generation in the churches, since thereby people were enabled to interpret the whole of past history in a comprehensive way, and divine meaning was bestowed upon their own historical activities. Yet experience showed that this view lacked concreteness. In fact, its general principles could equally well be used for a justification of rising nationalism and of militant Marxist socialism. Moreover, this view was unsatisfactory from the theological point of view, because it lacked necessary and organic connection with the Christian belief in Jesus Christ. In this conception of history the Jesus of history lost His unique and central position and was replaced by the eternal idea of a heavenly Christ; or the work of salvation was regarded as having its bearing upon private life only. In their political activities representatives of those views were not ashamed to despise the moral standards of the Bible, for they said they felt in advance certain of the divine forgiveness in Christ.

## 2. The Supra-Historical.

(1). *Paul Althaus, Jr.* Continental post-war theology is largely characterized by its fight against immanentism, or as it was usually termed, idealism (because of the immanentist tendencies in German idealism). The solution first sought was that of a radical transcendentalism. P. Althaus, in a later stage of his theology, contrasted the eschatological or teleological ("endgeschichtliche") conception of history with an axiological or supra-historical one. The end of time would have no religious significance and should be no object of theology. The empirical time process, as such, would lack meaning entirely but for the fact that at every moment man related it to a supra-historical, or, rather, timeless, reality. By acts of faith man would enter into contact with this divine world. There would be no real continuity or any cumulative effects in earthly history. The value of an historical event would consist exclusively in the moral and religious outlook of the per-

sons active in it. By this apologetical interpretation Althaus hoped to get rid of such perplexing problems as the end of history, the infinity of the time process, the incomprehensibility of history from the moral point of view. At the same time he thought he had given a deadly blow to all attempts to predict future history.

But while this view offered a satisfactory refutation of all kinds of evolutionistic interpretation of history and rightly insisted on the centrality of faith and the transcendence of God, its underlying Platonism proved to be incompatible with Biblical Christianity. For the history of Redemption, and the historical character of the Incarnation, would be void of meaning if mankind at every moment of its history was contrasted with the same eternal issues rather than with different decrees of God or different phases of the execution of His purpose. Moreover, Althaus' former immanentist interpretation of history still survived here in his idea that the eternal values with which man was confronted in history were to be identified with the historical values or achievements of one's nation.

(2) *Karl Barth.* Some critics have identified Karl Barth's view of history with that of Althaus'. But although for some time both used the term "supra-historical" and either view was transcendental, there were great differences between them, as well. Barth has expressed himself in various ways during the last twenty years without, however, abandoning his fundamental distrust of all attempts to interpret history from a Christian point of view. Barth's starting point is the assertion that Christ's Resurrection, the central fact of Christian faith, is a paradoxical event in that taking place in historical time it points to a timeless eternity. The time-process as such would thereby lose all meaning. Man himself is thereby brought into a "critical situation," for while necessarily living in time his center of gravity would rest entirely outside the empirical world. This view is buttressed upon the two ideas of the absolute transcendence and the unlimited sovereignty of God. Although Barth does not deny that history is real, and that there are continuity and cumulation of effects in it, history seems no longer to be relevant to him. For

it is not able to affect man's salvation or perdition in a positive or negative way.

In an almost neo-Platonic way, Barth infers from the transcendence of God the idea that the creatures of this world have no being in themselves. Whereas the immanentist schools regard the ontological dynamic of the created things as the fountain of their historical significance, Barth conversely thinks that but for the fact that they "meant" something they would be sheer non-entities. But lest they should derogate from the ontological perfection of God, even their meaning consists merely in their pointing beyond themselves. According to Barth, everything makes it evident that both this world and man are in dire need of God. Esthetical, moral and scientific values have their relative significance, relative, namely, to the physical necessities of life, for which they are required; but apart from this relation they are devoid of meaning. This, as I see, leads to a complete formalism in Barth's view of the world and history. Even the events of the "History of Redemption"—if Barth ever would use such a term—are regarded only as pointers to the divine promise of the after-life. To say that the prophecies of the Old Testament were fulfilled in Jesus Christ would only mean "that the promise is now rendered unambiguous, complete and therefore valid." God is present among men in His Word only, which remains a word of promise. Hence results Barth's one-sided insistence upon the teaching and preaching function of the Church. He says that the Word of God is not a possession that the Church holds in trust. It is only the reminiscence of the fact that God has once spoken to the fathers, and it is used by God to call forth in man's heart the hope of that full knowledge of God which will be granted to the elect in the after-life. Even in this Christian aeon, faith is "faith of Advent, waiting for future revelation." This purely "eschatological" significance of the Bible and of the means of grace altogether nullifies their supposed ontological significance. There can be no Church, no means of grace, no Christian lives that would help in a direct way to upbuild the true world.

Coupled with this understanding of God's transcendence is Barth's conception of the sovereignty of God. We must not think that man's activities impart meaning to things and events, or at

least, add to it. It is God alone who can do this. Whereas Althaus, even in his transcendentalist period, thought that by his acts of belief man made the time-process meaningful, Barth holds that it is by hitting the horizontal level of human existence straight down from above that God imparts meaning to them. Each such act is significant in itself but cannot communicate its divine meaning by means of causal contacts, because it is not in man's power to preserve the integrity of divine efforts. The ideas of Christian civilization, Christian philosophy, a Christian State, etc., would be contradictory in themselves. Yet not merely secular history but also church history are purely earthly, apart from those disconnected events in which God in the hearts of persons acting in history brings about confidence in His promise. Hence the events which form the history of salvation are to be regarded as "Urgeschichte" (i. e., original, typifying history). Although their factuality is not denied, they do not take place in empirical history; and their significance consists in their pointing to the sovereign power of God, which in a free way interferes with human affairs.

While Barth's insistence on the transcendence of God has been of invaluable importance in manifesting the insufficiency of any immanentist view, it trespassed by an excess to the opposite extreme. The apologetic interest carries him too far off and thereby makes him unwilling to take upon himself the unavoidable burden of historical existence. At least theologically he hopes to reach a sphere which would be unassailable, because by definition inaccessible to the rational mind. But we must not seek after an easier existence than that which our Lord chose in His Incarnation. He confined His work to the Jews of Palestine because He believed in an empirical history of Redemption and therefore He faithfully accepted the purpose of God in history. Yet as a result of his philosophical nominalism, Barth believes that the logical distinction between time and eternity, transcendence and immanence necessarily entails their ontological incompatibility. But our faith rests upon the factuality of historical events, not merely on their meaning. Even as the Old Covenant needed divine confirmation in the empirical world—first by the miraculous preservation of Isaac on the Mount of the Lord—so the New

Covenant needed a divine confirmation in history. Were it not that in Jesus Christ God had done something that affected our lives fundamentally and had singled us out from the rest of mankind, none of us would be able to put his trust in this "Word of God." The fact that both our sanctification and the supranatural character of the Church are hidden from the eyes of the unbelievers does not render these facts unreal.

Moreover, from Barth's point of view it would be difficult to refute those who hold that their belief would not be affected if Jesus had not been an historical personality. Even then, they argue, they would have the one thing indispensable for their salvation, namely, the knowledge of the unchanging will of God revealed in the Bible. Finally, Barth's view would deprive the Church of all authority in doctrinal matters. If God uttered His will in direct approaches to individuals only, and there were no continuity of divine activity in church history, Christianity would lack objective standards by which to judge the purity of doctrine. Each individual claiming to be inspired by the Holy Ghost would have to be tolerated. Barth points to the Holy Ghost who restores the purity of doctrine in the Church. But he overlooks the fact that it is by addressing Himself to members of the historical Church and raising their criticism of and their indignation about heretical opinions that God's Spirit achieves this end. Barth's own dislike for toleration in doctrinal matters has no sufficient ground in his view of history.[2]

(3) *Biblical Realism.* The two types of interpretation of history which have been characterized in the preceding sections were the natural outcome of the post-war situation. The immanentist type was the direct response to the imperious demand for a realistic interpretation that would solve the problems raised by the painful and perplexing experiences of the World War and its aftermath. The supra-historical type, on the other hand, was meant to satisfy the desire for a view of history that to a collapsing world would offer a firm and lasting hope. Both types,

[2]In his criticism of Nazi Germany, Barth has recently expressed views which recall his early days among the Religious Socialists. I feel, however, unable to say how this new interpretation of history can be reconciled with the views expounded in his *Dogmatics.*

however, reflected the insufficiency of contemporary theology. Since pre-war theology was primarily concerned either with historical criticism (in the fields of Bible studies and church history) or with problems of individual life, the sudden demand for a theological view of history could be satisfied by speculations only. It would be unfair to underrate the historical rôle of the renewed interest in systematic theology that took place then. Methodically, however, it followed the pre-war subjectivism in religion. Each theologian thought he could make a system of his own. Two factors have helped to gradually modify the situation: the recognition of the doctrinal authority of the Church and the re-interpretation of systematic theology in the light of the Bible. The outcome of his process is a view that is aptly termed "Biblical Realism." So far, it is a tendency rather than a school, but it makes itself felt, for instance, in the Berneuchen Circle in Germany, in the theology of Bishop Aulén and other Swedish divines or in the way in which the Confessional Movement in Germany interprets its own fight for the freedom of the Church and the purity of the Gospel.[3] This type follows the historical views of Luke's Acts and of the Pentateuch, but unlike the school of Heilsgeschichte does not stop its interpretations when it comes to the end of the Apostolic age. It uses the principles underlying the Biblical view for the interpretation of contemporary events as well. It is held here that God is the primary agent in history, but that He is not immanent in its developments.

The whole controversy between immanent and transcendent views of God is based upon non-Biblical conceptions. Those terms describe relations between an impersonal divine principle and the world of Nature, whereby this world is either thought of as being permeated by the Divine or co-existing beside Him without ontological relationship. The Bible, however, speaks of a personal God whose dealings with man are relations between two wills which remain eternally distinct but which can either be in harmony or in conflict with one another.

Moreover, the will of the Creator respects the peculiarities of

[3]In my book, *God in History,* (Macmillan), I am expounding this view systematically. See also the chapter on "The Theology of the Younger Generation" in my book, *Recent Developments in German Protestantism,* (Student Christian Movement Press, London),

His creatures. Since man was made to be eminently an historical being, the normal way of God's dealing with him is by using the Church as His instrument.

One of the first things post-war Protestantism learnt from the course of events was the understanding of the central function of the Church in history and of the fundamental difference that exists between the Church and other organizations and groups. After Troeltsch's searching analysis of history it was necessary to re-think the nature of the Church and of Christian religion. It became obvious that Troeltsch's idea of the "relative absoluteness" of Christianity was bound to become fatal to Christian faith. Why should a religion that had its roots in the Eastern basin of

One of the first things post-war Protestantism learned from of religious life of the Occident?

The answer was the Biblical one that the historical Church is Christ's body on earth. The history of Redemption did not come to an end when Jesus had ascended to heaven; it was continued on earth in the history of His mystical body. Through the faith of its members and by its means of grace, rather than by its earthly power, the Church forms the hidden dynamic center of history. It can be shown how all historical movements have converged towards it, and how the social, political and cultural life of the Western world have been re-integrated by its activities. Such interpretation of history enables us to discover the true meaning of contemporary history. We have to distinguish between the natural, or historical, significance of events and their divine meaning. The latter is measured by the bearing which events have upon the execution of the divine purpose in this world.

Moreover, the easy-going optimism of evolutionist and other immanentist views, which was so painfully contradicted by events since 1914, is replaced by a belief in the reality of Satan and his interference with the divine purpose. Wrongly, the existence of the Devil, which is so unambiguously spoken of by Jesus Himself, had been neglected or forgotten by the majority of Christian theologians. The new school lays stress on the distinction, so dear to our fathers, between the World and the Kingdom of Heaven and no longer denies that a world left to itself is in a

state of hopelessness and perplexity. We must not delude people by telling them (and us) that the present world situation is but an unpleasant interlude in history. The fact is that contemporary events must make manifest what the true nature is of a world which suffers under Satan's sway.

But this view is not pessimistic, as it first may appear to some. While it insists on man's incapability to impart meaning to history and to build up an historical order that will last forever, it sounds, nevertheless, a very strange tone of hope. Jesus Christ is the Lord of history. In an irresistible way He overcomes the powers of evil and builds up His kingdom among men. There is a kind of Christian moralism which holds that man by his moral achievements must do something for Christ. But as little as He needs our sacrifices Christ needs our good works. They are not to be despised or neglected, for they give expression to our obedience and therefore will never be absent from a Christian life. But the New Testament teaches us, and experience confirms this view, that not infrequently through frail and sinful men Jesus Christ has carried out His work. When they returned to Him in repentance He became their strength and power. Thus, there is no doubt that His is the final victory. But let nobody be deluded: those only will share in His triumph who have abandoned all belief in their own importance. Because they know that the solution of the problem of history is in the Cross, they do no longer care for their own success or defeat. We must decrease and He must increase.

# OUR RECENT GENERAL ASSEMBLY.

By the Rev. B. Frank Hall, Th. D.,

*Pastor of the Central Presbyterian Church, St. Louis, Missouri*

The Seventy-ninth General Assembly will, in all likelihood, go down in the history of our Church as the Evangelistic Assembly. For Evangelism, in its widest implications and fullest meaning, was the keynote of the Assembly. In contrast to other Assemblies which have talked much and done little on this vital matter, the atmosphere of the Seventy-ninth Assembly, from the opening sermon to the closing benediction, was charged with an evident determination to translate into constructive action our Church's responsibility in the great task of winning souls. The stirring report of the Permanent Committee on Evangelism, presented by Dr. Donald W. Richardson, and the action of the Assembly immediately thereafter in providing ten thousand dollars in pledges from individuals and Presbyteries, constituted the high point in an Assembly filled with distinguished sessions. The sense of the evident presence and guidance of the Holy Spirit in these high moments, and in fact throughout all the deliberations of the Assembly, was, to this writer at least, electrifyingly unique.

Of all the general impressions gathered during those days at Montreat, the outstanding ones were three:

First of all, the spiritual atmosphere and evident presence of God which permeated all of the sessions.

Secondly, the remarkably high caliber of the personnel of the Assembly—perhaps the most able and distinguished group to compose an Assembly since the days of the giants, Palmer, Dabney, Thornwell and Joseph Wilson.

Thirdly, the splendid efficiency of those charged with the planning and carrying on of the business of the Assembly—notably the distinguished Moderator and the unbelievably efficient Stated Clerk.

The impression which was to prevail throughout the entire Assembly was brilliantly introduced in the opening sermon, which, at

the request of the retiring Moderator, Judge Everett, was preached by Rev. William V. Gardner, D. D., of Atlanta, from the text: Acts 17:27, "Though He be not far from every one of us." The sermon has appeared in our Church papers and may be read by all who wish to do so. Suffice it to say here that it was an impressive message impressively delivered, and that it set a high note from which the Assembly did not sink during the entire progress of its deliberations. God indeed was not far from every one of us, and we felt His guiding Hand through all our work.

The high quality of the membership of the 79th Assembly, previously referred to, was inescapably impressed upon all present by the evident wealth of material for Moderator: Dr. Edward Mack, who has just retired after a most distinguished career of service to the Church as pastor, author and teacher; Dr. C. M. Richards, long a college pastor and now serving as one of the really great Bible teachers of our Church; Dr. Frank Brown, distinguished pastor of the largest congregation in our Communion and others who refused to allow themselves to remain as candidates, were nominated. On the second ballot, the Moderatorship of the Assembly, the highest honor in the gift of our Church, was conferred upon Dr. Edward Mack, who, throughout the Assembly, wore his honors with gentlemanly graciousness and Christian humility and performed the arduous duties of his office with an energy, tact and efficiency which greatly forwarded the work of the body.

It is, of course, impossible in this article to give a detailed account of the actions of the Assembly. All its sessions have been adequately reported in the general press and in our Church papers. It is the purpose of this writer to provide rather an appreciation and an appraisal.

Worthy of special comment is the work of the Committee on Foreign Relations and its very able Chairman, Dr. Frank Brown of Dallas. It had been freely predicted before the opening of the Assembly that the question of relations with other Church bodies would evoke stormy debate, and indeed the matters referred to the Committee—notably the communications from the General Synod of the Bible Presbyterian Church, and the report of the Permanent Committee on Co-operation and Union—were fraught

with difficult and dangerously controversial matter. However, the tact and remarkable Christian sweetness of the Chairman of the Committee paved the way for free discussion and wise consideration of all problems in an atmosphere entirely free from acrimony. In the opinion of the writer, the Assembly's actions in all the questions regarding Foreign Relationships were eminently wise. As was to be expected, the matter of closer relationship with the Presbyterian Church, U. S. A., excited considerable debate, but it was a discussion pitched, without exception, on a high, scholarly and impersonal plane. Particularly impressive was the address of the Rev. Dr. McDowell Richards, President of Columbia Seminary, who urged that, while one section of the opinion of our Church so strongly favors union with our sister Church and another equally devoted group are strenuously opposed to such union, the Assembly recognize at once the impracticability of immediate action that would result in organic union against the wishes of so large a part of our Church, and the unwisdom of closing the door against further explorations for a basis of closer relationship which might tend toward increasing unity and effectiveness in the great Presbyterian body. The Assembly, thereupon, ordered that the report of the Permanent Committee on Co-operation and Union be referred to the Presbyteries without expression of opinion, and the advice of the Presbyteries as to the further course of the Committee be requested.

One of the most interesting discussions during the meeting of the Assembly was that regarding the proposed revisions in the Confession of Faith and Catechisms. This debate brought out the obvious interest of our ministers, especially the younger men—whose interest in doctrine as a class has sometimes been subject to doubt—in the great doctrines of our Faith. Drs. Green and Robinson of Columbia Seminary, whose lucid articles in our church papers in recent months have given an opportunity to all our people who were interested to know the nature of the proposals, brought the debate to the floor of the Assembly and presented rival viewpoints regarding certain of the proposed amendments in a manner at once clear and interesting. The Assembly, in its discussions and action, demonstrated once and for all, to

any unprejudiced critic, the soundness of its faith and the clarity of its theological vision.

We have already touched on the report of the Permanent Committee on Evangelism and the startling evidence of evangelistic zeal which characterized the Assembly. In addition to the report of Dr. Richardson, which many of the commissioners termed one of the greatest documents in the history of our Church, the deliberations on Evangelism were graced by an earnest and moving address by Rev. John A. McLean, D. D., of Ginter Park Church, Richmond, Virginia, and by stirring testimonies from many of the commissioners, notably the ruling elders. It would seem without recourse to undue optimism that God has set our Church at last on the path of a great religious awakening that may be expected to shake our members from their lethargy and to bring new souls in unprecedented numbers into the fold of Christ.

No impression of the Assembly would be complete without reference to the spiritual refreshment of the Sabbath calm of a Montreat Sunday breaking into the arduous work of the week and providing a blessed opportunity for worship and meditation under conditions as nearly ideal for such purposes as one is ever likely to find in this world. The Sunday School hour was characterized by a splendid presentation of the lesson subject, "Paul takes a World View," by one eminently suited to the task of presenting such a subject, Dr. Darby Fulton. At the hour for morning worship, the Moderator preached an inspiring sermon in which he placed in a new light the personalities of those great servants of God who gave us the Bible, emphasizing their spiritual struggle and the tremendous price they paid for the experience of God that has come down to us from their inspired hands. On Sunday afternoon a beautiful program of sacred music was rendered by the A Capella Choir of Mitchell College, one of the fine educational institutions of our Church, and the Sunday evening session was given over to the twin subjects of Stewardship and Evangelism, with a great address on Stewardship by Dr. Frank Brown, followed by the previously mentioned address on Evangelism by Dr. McLean.

Worthy of special mention also was the illuminating address delivered on Saturday evening by Dr. Kerr Taylor on the sub-

ject of his recent tour of our Foreign Mission Fields and his attendance upon the Madras Conference. Dr. Taylor gave us a vision of our part in the world-wide task of Evangelism that the writer could only wish might somehow be passed on to every member of our Church. One could not fail to be impressed, during Dr. Taylor's address, with the heart-rending difficulties that face our missionaries, the heroism and fortitude with which they are facing the dangers, privations and difficulties of these trying days, and, above all, with the unprecedented opportunity which faces our Church to bear witness in these times of man's extremity and fear to the one adequate source of hope and salvation in Christ.

There are other impressions of the Assembly that come crowding to the mind: the thrilling debate on the report of the Committee on Social and Moral Welfare, characterized by the splendid spirit of Christian fairness displayed by Ruling Elder T. M. Glasgow, Chairman of the Standing Committee, in presenting the miniority report. Earnestly favoring as he did the discontinuance of the Committee, Mr. Glasgow requested of the Assembly that the privilege of the floor be given to Rev. Ernest Trice Thompson, who was not a commissioner, to defend the Committee, of which he was a member. Mr. Glasgow's presentation of the minority point of view was excellent, and it is interesting to note that it was the brilliant address of Dr. Thompson, whom Mr. Glasgow, in that splendid Christian spirit which ever characterizes him, called to the floor, which was apparently largely responsible for the defeat of the minority report.

We close this brief appraisal with the same overmastering impression with which it began: God was thrillingly present in the Seventy-ninth Assembly; His spirit sweetened the hearts and illumined the minds of its commissioners; His Hand is evidently leading the Church, as it led her highest court, along a path of rededication to the fundamental purpose for which the Church was established, and we look forward confidently to great days to come, assured that He who began a good work will finish it.

# TOTALITARIAN FAITH ON THE EUROPEAN CONTINENT.*

By The Rev. Adolph Keller, Ph. D., D. D., LL. D.
*Geneva, Switzerland.*

All human religion standing for a certain truth has the tendency to become absolute and therefore exclusive. Religious intolerance is therefore historically entirely consistent with a great religious message. Religion has to do with God, and God is not only, in the philosophical language, an Absolute, but, in the language of the Old Testament, a jealous, superhuman personality not allowing men to adore other divinities beside Himself. An absolute truth is a dangerous truth, intolerant, uncompromising, aggressive. Relative truths are coined for the market, give-and-take-truths, truths for the hour, yes-and-no truths.

The Christian faith has fundamentally not to do with an Absolute of which philosophy speaks but with the sovereign God, the Lord over life and death, who does not accept half-decisions but claims the whole heart of man. He is God, entirely independent of man's existence, thought and action, and claims an unconditional attitude of His followers, a totalitarian attitude. The words "absolute' and "totalitarian" have not an identical meaning. "Absolute" means a metaphysical entity, unconditioned and independent of any worldly facts, a transcendent reality outside of the relativity of human experience and thinking. The word "totalitarian" describes not a metaphysical entity but the comprehensive claim which a power or a man can lay on the life of his followers. It has to do not with a transcendent nature of that power but with the human attitude, with the restraint imposed upon men to answer this claim, or with his willingness to sacrifice everything for meeting this claim.

A totalitarian State is not the State as an Absolute, not the State as a metaphysical entity or a myth, but as a power subduing

*Another stimulating article from the pen of the world-known Executive Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe, his previous article, on "A Battle of Life or Death in European Protestantism," having appeared in the Review of July, 1938.

all human spheres under its will and influence. A totalitarian State is so comprehensive that no human activity remains independent. The former absolute State in the 17th century was represented and symbolized in the indisputable will of the ruler. But this State did hardly mingle with all spheres of the inner life of human persons. It is true that the era of these absolute rulers coined the term: *cujus regio illius religio*. But this did not mean so much an interference of an absolute power into the inner life of the individuals as the right of the sovereign to decide what religion, considered as a public institution, should dominate a certain area. If the absolute is an attribute of the transcendent, totalitarian means the immanent fulfilment of an exterior and interior claim including the totality of human functions. In fact, only a really and truly Absolute can lay a totalitarian claim on men. No relative power has such a right.

But totalitarianism on the European Continent claims it. It pretends however to confine its requirements to the exterior institutional forms of the Church. Hitler repeats incessantly that his "positive Christianity" respects the inner life and convictions of any man and that his sole concern is the exterior unification of the 22 former evangelical Churches in Germany into one large national Church, the application of his race-theories in all fields of public life, the unconditional recognition of the supremancy of the party in all public affairs. Apparently, these claims leave every liberty to the inner life of the Christians and to the devotional requirements of the Church. Hitler pretends, ever and ever again, that full religious liberty is granted to everybody who desires to serve God in his private religious life and to a Church which does not care for public affairs but closes the door of her sanctuary behind the faithful who worship there.

Is it possible to distinguish in this way between the inner life and its exterior manifestation? Religious life will always be exterior and interior, and it is unthinkable to shut up a Church into a kind of a spiritual ghetto and to prohibit the Church to act on public life. It is impossible to define religious liberty as the liberty to think and to pray, the liberty to believe in God and to despair in men, and to restrict the public manifestations of life and thought of the religious community.

Religious liberty needs very urgently today a re-definition and amplification. It is one of the most confused and superficial terms of the modern vocabulary. At any rate, there is no agreement between State and Church as to what religious liberty really means. The Italian legislation, for instance, in the famous Treaties of the Lateran in 1929, concluded between the Vatican and Mussolini, grants full religious liberty, as was evidently the intention of Signor Mussolini. The law on the non-Catholic organizations in Italy shows, as Commendatore Piacentini indicated in his famous book *I Culti Ammessi,* that religious liberty, according to the terms of the law, would satisfy the Protestant claim. But its interpretation by the Roman Catholic Church and by lower magistrates shows that a distinction is made between the exterior and interior aspect of such liberty. For the Roman Catholic Church it does not include public discussion or worshipping in public halls not having an ecclesiastical character. Any mission or evangelisation would therefore be precluded.

In Germany the same distinction between the interior and exterior life of the Church proves to be fatal for a Church which is not simply a department of the State. The whole policy of National Socialism is restricting more and more like a "boa constrictor," as Karl Barth says, all public manifestations of the Confessional Church and tends to include it in the sanctuary of the inner life of the Christian and the devotional life of the Church. The tendency to eliminate the Church from public affairs is manifest here in the restriction to make Church collections for certain charitable or missionary purposes. The State takes the place of these collections for its own relief works during the winter. Another door which is closing behind the inner life of the Church is that which leads from the Church to the mission field. The whole financing of the missionary enterprise abroad depends today on the monetary policy of the State, as it needs a special permit to send money abroad. Any missionary society which does therefore not agree with the official policy of the State can easily be secluded from its mission field.

Finance in general has become a very dangerous weapon for a State which pays the larger part of the expenses the Churches have to incur for religious education and the administration of

the Church. The influence of the State reaches still farther into the inner organisation and life of the Church in so far as also the examination of candidates and the nomination of pastors depends largely upon the approval of State authority. The professors in the theological faculties are State officials and have to take the oath of allegiance. They have to ask permission if they go lecturing abroad. When last year the Ecumenical Seminar in Geneva had invited three theological lecturers from Germany, they were refused their passports, and Confessional delegates to ecumenical gatherings could hardly receive permission to go, as the State seems to be at war since the Oxford Conference with the whole ecumenical movement, which is interpreted as a coalition of Western democratic religion and powers against National Socialism. It is true that Hitler never went so far in interference with the inner life of the Church as the British Parliament when it repudiated the revision of the "Book of Common Prayer." Yet it is hardly accurate when it is pretended that the totalitarian State does not care for religious convictions which are said to be considered as private utterances. There is no frontier possible between inner convictions and public witness or religious action. When President Zoellner was forbidden to visit one of his dioceses in Schleswig-Holstein, or when the police prevented Bishop Meiser from speaking at a public service in Erfurt, when the State forbids the publication of the names of those who quit the Church and persecutes those who shape a liturgy for an emergency situation, it not only restricts public manifestations which could come in conflict with public order but interferes with the worship and even the inner life of the Church. Such tendencies as limit the activity of the Church to a secluded area of the inner sanctuary are, of course, a true expression of the totalitarian claim of a State which suffers in no field of public life any other influence than its own.

The Christian Church opposes to this totalitarianism the totalitarian claim of the Christian faith. It is important to understand the present Church conflict on the Continent no longer as simply being a conflict between Church policy and State policy. The Church has passed through this phase in the beginning of the conflict, when the fight was a kind of bargaining between Church and State for the position of the Reichsbischof or certain admin-

istrative privileges or the functioning and authority of the Church committees. This was the period when the Church opposed to State methods similar methods of Church policy.

To-day a totalitarian State can only be met by a totalitarian faith. We would hardly call absolute the faith of any Christian. The absolute is not for men. Even a hero of faith would occasionally have to confess: I believe, Lord, forgive my unbelief! A totalitarian faith means as a parallel to the political and philosophical totalitarianism a faith inclusive of all departments of life. Only a faith which is active in the totality of individual and public life is capable of resisting the totalitarian claim of modern totalitarian States. Christian faith has too often been a faith for the Church aiming at the accomplishment of ecclesiastical and religious purposes. Such efforts of the Church as evangelisation, mission, social work, religious education have no meaning without an act of faith. The Church as well as the individual Christian has to renew day by day this act of faith. Neither the Church nor the Christian can live on the manna of yesterday. They will be given the manna of grace for today and receive it only in that constant answer to Christ's message which we call faith.

Christianity has also too often confounded theology with faith. There is a theology possible without faith as a mere intellectualisation of biblical truths, as a human effort to seize a transcendent message by subordinating it to the laws of reason and embedding it in the structure of the human mind. Such theology hardly deserves the name of theology, because whenever Christians speak of God, they can do it only by faith in God; else the holy name would be a mere abstraction. A theology without faith in God is therefore a sham theology, forgetting that any theology is *a posteriori* based upon that *a priori* datum which faith is, as a synthesis between God's call and the human answer to it, for which the vocation of the Prophet Jesaja may be taken as a prototype when he answered God's call: Here I am, send me!!

Much of the theology of the 19th century has been accused, mostly by the Dialectic Theology, by men like Barth and Brunner, as a theology without faith which began with Schleiermacher, who built up the theology of the 19th century not on the Word of God,

on a transcendent mysterious act, but upon the religious consciousness of men, therefore upon a subjective datum. Such an indictment goes, of course, too far, because Schleiermacher, as many after him, was not only a theologian but a believing Christian, not only a professor but a preacher of the gospel. If theologians ever and ever again criticised and accused the Church and the given theology of groups within the Church, they forgot that the Church, which is bigger than one group and includes not only one century, has also much to forgive in its theologians and has always borne with them, sometimes with a superhuman patience. A truly Christian theology begins with faith and ends with faith. It begins with faith, not with an intellectual examination of a religious experience, and ends with faith, because no theology is crowned with a totalitarian intellectual system but has necessarily an outlook into the unknown and unconceivable and ends with an eschatological chapter, therefore with an open question which can only be answered by faith.

If Church and theology have been hitherto the very fields of Christian life where faith dominates entirely, there are other sections of human life which sometimes seem to depend not so much on an act of faith as on an act of reason or human will or irrational powers. Many Christians live a life of full faith in the Church and of a half or a bit of faith in their economic or political activity. Their faith is not totalitarian and claims not to dominate all spheres of life but only a part of them.

This partial faith, in contrast with a totalitarian faith, has even found a systematic theological expression wherever the world and its law are respected as an independent or autonomous entity obeying other laws than the divine will. A prominent Lutheran Church leader in Germany, for instance, compared human life with a house with three floors. The ground floor is the reign of nature with her own natural laws. The second floor is the reign of culture dominated mainly by the laws of human reason. The third floor is the reign of the Church living on the Grace of God and trying to accomplish the law of love. These divine gifts may drop down like a heavenly manna to the lower floors. But it is impossible to apply simply and purely the law of grace and

love to the lower regions dominated by other laws inherent in nature and the human structure. Lutheran theology has often attacked the American Churches for confounding the reign of grace with the reign of nature and forgetting that the Christian does not live in this world as in a paradise, but in the midst of the reign of Satan, the prince of this world. His reign comes to an end only in eschatological times when it pleases God to conquer the world of culture and to listen to the "groaning and travailing of the whole creation." Eschatology becomes here the danger of being the moratorium of faith. The flight of faith into a remote future becomes then the flight of faith away from the reality of every day. Such horrible things as wars and social injustice are accepted, at least provisionally, as belonging to the reign of evil whose conquest is left to God alone, as it surpasses human will and Christian faith.

This is evidently not a totalitarian faith, but a faith *in partibus,* a faith for paradise and inner life and not a faith for overcoming the dirty and horrible things with which we have to deal daily.

Christian conscience can never be satisfied with less than a totalitarian faith which not only recognizes Christ as the Lord of our Church and faith but makes Him sovereign over our whole life, private and public. Even if His victory is seen in eschatological distance, the Church cannot be satisfied for the moment to live peacefully in a spiritual ghetto, in a religious corner into which the mighty of this world try to shut her up. Because she lives on faith and faith by its very nature is totalitarian, she cannot give up the claim that the spirit of Christ must become the ruling power in every section of life if the world has to be saved. There is no privacy or a lasting hidden intimacy of faith. It seeks publicity, world-wide action, and must try to penetrate even into such secular fields as economics and politics.

Continental Protestantism is challenged today by the very powers which try to seclude Christian faith from public affairs, to give witness for the claim of a totalitarian faith which believes in the growing and coming of Christ's Kingdom in every field. This witness does not mean the giving up of the Protestant doc-

trine of justification by faith alone and does not lay the main stress on sanctification instead of justification, but understands that the Kingdom is granting justification by faith and is challenging the Church to collaborate with her Lord in the conquest of the world. We see this obvious turn from a partial or merely eschatological into a totalitarian faith in following the recent evolution of Calvinistic theology on the Continent. With the predominance of the political element in continental affairs the Church was more than formerly compelled to examine the meaning not only of State and politics in general from a Christian point of view, but the meaning and deepest influence of present totalitarian State policy on religion. While a peaceful and quietistic theology tries to keep politics apart from the Church, this modern Calvinism is beginning to tackle the political problem with great courage. Quite a number of Calvinistic theologians like de Quervain, Lieb, Thurneysen, Arthur Frey in Switzerland, a large group of other Dutch, French and Swiss ministers, followed in the German Confessional Church even by a group of Lutheran theologians, begin to advocate a definite policy in behalf of a definite theology and ask for political action as a manifestation of a totalitarian faith.

The problem is not new for Calvinism, which during and after the religious wars had to tackle the problem of revolution and had tried to justify it, conditionally, under Beza, Jurieu and Hotman. Even Lutheranism, generally so afraid of entering into politics, took a political stand when Luther preached against the peasants and asked for political action, and when the Church attacked the Turks.

In a recent pamphlet "The Church and the Political Question Today" Karl Barth is openly declaring that the Church has to see in National Socialism enemy number one of the Church and has not to be afraid of supporting political action against it. As political opinions and judgments act like high explosives today, this challenge of Barth and the dialectic group around him started at once political discussion and provoked opposition from neutral governments like Holland and Switzerland, which felt the danger of a political theology for the neutrality of their country. Large dailies in both countries took the matter up and illuminated the political and ecclesiastical dangers resulting from such a political

theology. Karl Barth entered into this discussion and proclaimed that certain dangers are necessary and unavoidable and that the life of faith is an adventure with many risks which have to be faced. One may indeed speak of a political theology and point out towards its dangers as other Calvinist theologians like Kolfhaus, Rudolf Grob, Max Huber, a jurist, Kübler, Rilliet are doing. But the gist of the question is not to be found in the political field or in the application of theology to politics, but in the more fundamental question whether faith confronted with the fullness of life is totalitarian or partial. The turn of Karl Barth from a transcendent and eschatological theology not interested in the first line in the application of the gospel to social, economic and political problems towards a practical theology, a "political-gospel" theology parallel to the "Social-Gospel" theology of America, so often indicted, is astounding even for many of his friends and adversaries, as for instance Leonhard Ragaz, who hails and denigrates this final conversion with grim humour, claiming priority for a theology interested in social and practical action.

Continental Protestantism is living too much in a seething kettle of political conflicts and tension to be able to define dispasssionately the problem of relationship between Church and politics. It has to find its way between the Scylla of political indifference and the Charybdis of political passion. This problem is acute in Germany quite as well as in Spain, where Christians confounded sometimes the relation of Church and politics with this or that special policy. It is the same in Hungary, Austria, Poland, Italy, where Protestantism comes dangerously near to a political ideology and is polluting the Christian faith either with a democratic or a dictatorial form of the State. Such passion presents not the best conditions for the discussion of theological principles.

And yet the time of the Church idyl is over. Every Christian is challenged today to take decisions in the last fundamental questions. Only the devil is neutral. Much depends however on how this problem is presented. Faith can certainly not allow itself to be identified with any social or political system. But faith has ever and ever again to be questioned whether it is sat-

isfied with being confined to a certain field or to be extended on all fields of life, and has to answer whether it is static or dynamic, whether it is conservative or revolutionary, whether the Church is the quiet corner of the world, the safe refuge for our troubled souls, or whether it is the Church militant fighting in the name of the Lord and with Him for the conquest of the whole world.

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## JOHN CALVIN AND CURRENT THOUGHT.

By the Rev. C. Grier Davis,
*Pastor of the First Presbyterian Church,*
*Asheville, North Carolina.*

It is now four centuries since Calvinism was born. John Calvin adopted the Protestant faith sometime between April, 1532, and November, 1533. And in 1536 he published the first edition of his epoch-making treatises, the *Institutes of the Christian Religion.*

"To all but a few of those whose religious or moral ideas have been molded by him, Calvin is but a name. The name connotes usually a shadowy figure—often a sinister figure—one who believed in predestination and other strange ideas that nobody now accepts. Yet the thin, imperious theologian who taught predestination and lived in Geneva in the quarter century which spanned the middle of the sixteenth century was one of the strongest personalities of all time. Frail in body, gigantic in intellect, and iron-clad in soul, he laid the stamp of his personality on future Calvinists and others. He was a man of great faults and great virtues; and these faults and virtues were crystallized into a moral code which after four centuries is still effective in our social order."[1] John Morley says, "To omit Calvin from the forces of Western Evolution is to read history with one eye shut."

John Calvin was born at Noyon, Picardy, on July 10, 1509. The family name was Cauvin, but Calvin in early years adopted the

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[1] *John Calvin: The Man and His Ethics,* by Georgia Harkness. Henry Holt and Company, Publishers, New York.

spelling by which he is known. His father was a lawyer. His family were loyal Catholics of social standing in Noyon. His father sent him to the best schools.

Calvin early displayed both intellectual and personal qualities which were destined to lay their stamp upon his life work. Beza, his first biographer, says of him, "Even in his tender years he was in a surprising manner devoted to religion and a stern reprover of the vices of his companions." At the age of fourteen he entered the University of Paris. He seems already to have felt a mission to reform his associates. A legend says he was so censorious that his fellow students called him the "accusative case."

Calvin's father, observing his ability, decided his profession should be law. Beza says that at first he wanted him to be a theologian but decided to have him study law, "for the father thought law opened a surer road to riches and honor." Calvin studied law at Orleans and Bourges. He was licensed at twenty-two. He returned to Paris for more study. At twenty-four he was converted to the Protestant faith. He speaks of his "sudden conversion" as coming directly from God. He aligned himself with his friend Nicolas Cop. Soon he was forced to flee from Paris and sought refuge in his home town, Noyon. There he was imprisoned for his beliefs. Next we see him in Basel, Switzerland, where he published the first edition of the *Institutes of the Christian Religion* in 1536. That same year he was forced to go through Geneva because the road was blocked by war. There he met William Farel, who was quick to detect in him the helper he needed. Calvin was reluctant to stay. Farel used the best weapon. He adjured him saying, "I denounce unto you, in the name of Almighty God, that if, under the pretext of prosecuting your studies, you refuse to labor with us in this work of the Lord, the Lord will curse you, as seeking yourself rather than Christ." Calvin yielded.

In August, 1535, Calvin began his work in Geneva and Calvinism was born. There he spent the rest of his life except the three years he lived in Strassburg. He died on May 27, 1564.

Renan, another great Frenchman, says, "Lacking that vivid, deep, sympathetic ardor which was one of the secrets of Luther's

success, lacking the charm, the perilous, languishing tenderness of Francis of Sales, Calvin succeeded more than all in an age and in a country which called for reaction toward Christianity, simply because he was the most Christian man of his century."

Calvin's writings fill many volumes. He began to write in his early twenties. In 1532 he published his first book, a commentary on Seneca's *Treatise on Clemency*. The book gives a keen critique of Stoicism. It shows evidence of great intellectual power for a youth of twenty-three.

Calvin's writing took many forms. There are his *Institutes of the Christian Religion,* his commentaries on the books of the Bible, his published sermons, his letters and tracts. His works always had two characteristics. For one thing they were based on the Word of God. And, second, his purpose in writing was to instruct those who were not so well tutored in the knowledge and appreciation of the Bible.

## "Institutes of the Christian Religion"

This book was first published by Calvin in Basel, Switzerland, in 1536.[2] It has as its background the writings and teachings of the leaders of the Reformation during the first twenty years of its history. Evangelical truth had already found a strong foothold in central Europe. Luther had seen German Protestantism firmly established in the Augsburg Confession of 1530 and the union of the Protestant states into the Schmalkaldic League in 1531. Through the preaching of Zwingli, Farel and others, Zurich, Bern, Geneva and other cities of lesser importance had become strongholds for evangelical Christianity in Switzerland. Frequent uprisings, rebellions and persecutions in France had given indication that evangelical truth was being widely accepted.

In France, Calvin had identified himself with Louis de Tillet, Gerard Russel, and Cop of Sorbonne, men who were searching diligently for the truth and had aligned themselves with the Protestant movement. Cop, who was then the new Rector of the University of Sorbonne, delivered an address, using as his text

[2]Quotations are from the translation by John Allen (1936). The Presbyetrian Board of Christian Education, Publishers, Philadelphia.

"Blessed are the poor in spirit," in which he enunciated a doctrine which undermined the whole fabric of the theology and the ecclesiastical system of the Catholic religion. He was forced to flee for his life and there arose a fierce outbreak of persecution. Calvin too left France but returned after visiting some of the cities which were kindly toward defenders of the Reformation. But in 1535 his position became so uncomfortable that he crossed France to Basel in company with de Tillet and two servants. Here he first published his *Institutes.*

We do not know when Calvin began to write the *Institutes.* All indications are that most of the work was completed before he left France, and the first edition was published soon after he reached Basel. "The Author composed this treatise in Latin and in French, and though at its first appearance, it was little more than an outline of what it afterwards became, it received uncommon approbation, and a second edition of it was soon required" (Vol. 1, p. 8), "How many editions it passed through in his life time it is difficult, if not impossible, now to ascertain; but it obtained a very extensive circulation and was reprinted several times, and every time was further improved and enlarged by him, till in the year 1559, twenty-three years after the first impression, he put the finishing hand to his work and published it in Latin and French, with his last corrections and additions."

## I. Design.

In his Preface, Calvin gives us the original purpose of the book which was to be a guide to people in their study of the Bible. The idea of using it as an apologetic for Protestant Christianity did not occur until later. He says, "Now, my design in this work has been to prepare and qualify students of theology for the reading of the divine word, and that they may have an easy introduction to it and may proceed in it without any obstruction. For I think I have given such a comprehensive summary and orderly arrangement of all branches of religion, that with proper attention no person will find any difficulty in determining what ought to be the principal objects of his research in the Scriptures

and to what end he ought to refer anything it contains" (Vol. 1, p. 18).

But when he comes to dedicate his book to Francis I of France he says that he has found that his book will answer another purpose: "But when I perceived that the fury of certain wicked men in your kingdom had grown to such a height as to leave no room in your land for sound doctrine, I thought I should be usefully employed, if in the same work I delivered my instructions to them, and exhibited my confession to you, that you may know the nature of that doctrine, which is the object of such unbounded rage to those mad men who are now disturbing the country with fire and sword. For I shall not be afraid to acknowledge that this treatise contains a summary of that very doctrine, which, according to their clamors, deserves to be punished with imprisonment, banishment, proscription, and flames, and to be exterminated from the face of the earth" (Vol. 1, p. 20).

## II. Dedication.

The dedication is itself a classic in literature. It is addressed to "His Most Christian Majesty, Francis, King of the French." The design of the treatise is presented as twofold. First, to provide a guide to those who wish to study the Scripture and, second, to convice the king of the true nature of the evangelical doctrine. Calvin says that he does not plead his own cause nor does he seek admission to France. But, says he, "I plead the cause of all the godly, and consequently of Christ himself, which, having been in these times persecuted and trampled upon in all ways in your kingdom, now lies in a most deplorable state; and this indeed rather through the tyranny of certain Pharisees, than with your knowledge" (Vol. 1, p. 22).

## III. Plan.

The plan of the book is twofold, relating, first, to the knowledge of God and, secondly, to the knowledge of ourselves. The discussion is based upon the Apostles Creed and the divisions are followed throughout. The whole of the work is divided into the

four parts around which the Apostles Creed is built: God the Father; the Son; the Holy Spirit; and the Church. In Book One Calvin sets forth his views concerning the Scriptures—the place where the knowledge of God must be sought; what kind of being God is, the unity of the Divine Essence and the distinction of the three Persons; and the creation of the world and man. In Book Two he discourses upon the manifestations of Christ to the world; His power to save the lost; the kind of being it was necessary for Him to be; and the methods by which He fulfilled his mission as the Redeemer of the world. Book three deals with the Holy Spirit's place in establishing faith in the hearts of men; His work in bringing about newness of life; and the relation of the peculiar efficacy and grace of the Spirit to election. And in Book Four, Calvin discusses the Church, the Sacraments and Civil Government.

The plan of the *Institutes* is summarized as follows, "Man created originally upright, being afterwards ruined, not partially but totally, finds salvation out of himself, wholly in Christ, to whom being united by the Holy Spirit freely bestowed, without regard of future works, he enjoys in him a twofold benefit, the perfect imputation of righteousness which attends him to the grave, and the commencement of sanctification, which he daily increases, which at length he completes at the day of regeneration or resurrection of the body, so that in eternal life and the heavenly inheritance his praises are celebrated for such stupenduous mercy" (Vol. 1, p. 44).

## IV. Place In History.

Calvin was the greatest theologian of his time and ranks with the best in history. His *Institutes* is his masterpiece. It has found a permanent place in the history of the Church and in the development of Christian thought. It has played its part in the development of the dogma of all denominations, and the Reformed Church has adopted its teachings almost completely. Guizot says, "In spite of its imperfections, it is, on the whole, one of the noblest edifices ever erected by the mind of man, and one of the mightiest codes of moral law which has guided him" (*St. Louis and Calvin*, p. 181). Reyburn in his *Life of John Calvin* pays

this tribute: "In the *Institutes* we come into contact with one of the master minds which appear at rare intervals in history, and determine the line along which the thought of future generations is to run. What Newton's *Principia* is to science, and Kant's *Critique* is to philosophy, that Calvin's *Institutes* is to theology—the book that sweeps into obscurity all the manuals which precede it, and enfolds principles of profound importance and far-reaching effect" (p. 39).

Calvin wrote so comprehensively, convincingly and clearly that soon the religious world was divided into two groups—friends and foes of Calvin. Before the end of the sixteenth century the *Institutes* had been translated into French, Italian, Dutch, English, German and Spanish. Eight editions had been issued in English and abridgments in that tongue had been four times published by the year 1700. David Cuthbertson says, "Its influence was immense. The lessons it taught breathed courage and pride into the Protestants of France. They nerved the men of Holland to face the tragedies and to perform the prodigies of valour which Mr. Motley's chapters commemorate. They bred Puritans in England and Covenanters in Scotland. At length they crossed the ocean to nurture those stalwarts who drew up the Declaration of Independence and laid the foundations of the United States."

## V. Value Today.

The person who reads Calvin's *Institutes* today has a pleasant surprise in store for him. They are not the dry, lifeless stuff one might suppose to find in the writings of a Reformation theologian. On the contrary they are fresh both in thought and in manner of treatment. The fearlessness of the author makes one to feel the tense atmosphere in which much of the work was written. Whether one agrees with him or not, he is swept along by the force of his logic and the fire of his zeal; he feels that he is reading the work of a man who is spending himself in defense of a cause for which he is ready to give his life.

To me the most attractive feature of the *Institutes* is its devotional value. One is constantly reminded that it was first written as

a guide to readers of the Bible, that they might be led into a knowledge of the truth. It was not until after it was almost complete that Calvin decided to convert it into a polemic for Protestantism. He sometimes writes chapter after chapter without mentioning a controversial subject. In these chapters we feel Calvin's spiritual power. Even in the sternest part of his theological system, in election and predestination, we see the passionate yearning of his soul for the conversion of unbelievers. The object of his theology was to convince men of their total inability, in order that they might cease to rely upon themselves and their good works and turn to Christ for their Salvation.

## "Calvin, an Expositor of the Scriptures"

Besides his *Institutes* Calvin wrote a commentary on every book in the Bible with the exception of Judges, Ruth, Samuel, Kings, Esther, Nehemiah, Ezra, Proverbs, Ecclesiastes, Song of Solomon and Revelation. It is evident that he took up the books according to his idea of their importance. He had no hesitancy in saying that he was unable to understand the meaning of the very obscure writer of the book of Revelation.

In his Tracts, Calvin stated Biblical doctrines in their simplest, briefest terms. They cover practically the whole range of Christian theology.

His letters were, for the most part, answers to questions put to him by people who had become confused by the issues involved in the Reformation.

Calvin was an able expositor of the Scripture. Let us enummerate his characteristics as an exegete.

First, he saw the Bible as a whole. The Bible was a library of sixty-six books, and it was one Book. This was true because it had one Author. God wrote through men. The Book had one purpose—to reveal God's person and will to men and to make known the way of redemption. Calvin interpreted Scripture by Scripture. He found discrepancies, but he chose to believe that they were not in the Bible, but only seemed to be there because of his lack of knowldge.

Second, he let the Bible speak for itself. A translator of one

of his commentaries writes, "No writer ever dealt more fairly and honestly by the Word of God. He is scrupulously careful to let it speak for itself, and to guard against every tendency of his own mind to put upon it a questionable meaning for the sake of establishing some doctrine which he feels to be important or some theory which he is anxious to uphold. This is one of his prime excellences" (John King, *Commentary on Genesis*).

Third, Calvin had a decided aversion to the allegorical method of interpretation. He referred to those who indulged in this method as "these Allegory makers who make the Holy Scripture a nose of wax by transforming it from the natural sense." Scripture was too sacred to him to be subject to one's imagination or fancy.

Fourth, Calvin was persistently systematic. In his mind all things found order and perfect arrangement.

Fifth, his style was clear and vivacious. He writes on the most difficult subjects so clearly that a layman could read and enjoy him. His ideal might serve many of us in our preaching. He wrote, "If God has endowed me with any aptness for the interpretation of Scripture, I am fully persuaded that I have faithfully and carefully endeavored to exclude from it all barren refinements, however plausible and fitted to please the ear, and to preserve genuine simplicity, adopted solidly to edify the children of God, who, being not content with the shell, wish to penetrate to the kernel" (Commentary on Minor Prophets).

Sixth, John Calvin sounded an ethical note in his works. He never divorced religion from life. He was a fearless foe of the sins of his day.

Dean Farrar calls Calvin the greatest exegete and theologian of the Reformation. His commentaries, almost alone among those of his epoch, are still a living force. He is one of the greatest interpreters of the Scriptures who ever lived. Schaff says, "His judgment is of the greatest weight, for he had no superior and scarcely an equal for thorough and systematic Bible knowledge and exegetical insight." Even Arminius is reported to have said, "Calvin is incomparable in the interpretation of the Scripture."

## Calvin and a World and Life System

Under this heading Dr. Marion Boggs presents the thesis that our day demands a World and Life System and Calvinism meets that demand.

Some systems of theology face a fragmentary part of life and offer solutions for some of its problems but leave other and perhaps greater problems not only unsolved but hopelessly muddled. Restlessness, confusion, uncertainty are the inevitable results. The prophet loses the note of certainty, the scientist loses the sense of balance, the statesman loses the sense of direction and the common man loses confidence in the worthwhileness of life.

The only way out of the present chaos is by reaching a world and life view in which unity, order and purpose are recognized and which includes the ethical and spiritual values as well as the material. From every quarter today there is a demand for a system which brings unity and order to every phase of life and thought.

Calvin met this need. His doctrine of the Sovereignty of God places God on the throne of the universe and integrates the life of the world about Him. It affirms that in all its activities, relationships, problems, contradictions, hopes, even in its calamities and failures, there is a righteous and merciful purpose. Dr. Abraham Kuyper has pointed out the comprehensiveness of Calvin's system when he said, "First, it covers man's relation to God; second, man's relation to man; and third, man's relation to the world."

Calvin maintained that the universe is God-centered, not man-centered. Thus he laid the foundation for the spiritual conception of life which our generation so desperately needs, a conception toward which all the sciences, astronomy, physics, psychology, philosophy are groping. In Calvin's system, art, politics, science, as well as religion, find their proper setting and achieve their ultimate meanings, and the Eternal God becomes Lord of all.

## Calvin and Mysticism

In our day there is a revival of Christian Mysticism. Dr. Albert Sweitzer says, "Any profound world view is mysticism in that it brings man into a spiritual relation with the infinite." Dr. Rufus Jones of Haverford College, Kagawa of Japan and Stanley Jones of India are Christian mystics who are making religion vital to multitudes of men in our day.

To the casual reader this emphasis on mysticism may seem far from Calvin, who is popularly known for his cold logic. A recent life of Calvin, however, gives us a vivid picture of his fervent love for Jesus Christ and of longing for an immediate vision of His glory. The longing of the Reformer was "to contemplate Christ face to face, without a veil, without a priest to intervene between them—to stand naked before Him and to adore Him!" Calvin wanted a Church where elaborate forms and ceremonies and priestly intervention would be done away and where the soul of man could come into direct communion with God. Dean Inge in his *Christian Mysticism* says, "Religious Mysticism may be defined as the attempt to realize, in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal." Calvin combined thought and feeling in well balanced proportions. Dr. Kuyper maintains that even the doctrine of election was put forth not for the purpose of separating man from man but in order to guarantee to man's inner self a direct and immediate communion with God. Calvin made use of reason. He insisted we must serve God with our minds. But his last resort was not to reason. It was to the Holy Spirit speaking in the Scriptures. Calvin's mysticism appears again in his teachings about the Lord's Supper. He taught that the believer partakes of the body and blood of the Redeemer through the power of the Holy Spirit dwelling in his heart. Calvin's mysticism was saved from excess by his insistence upon ethical action. The result was religious insight and experience coupled with moral firmness and stability of character.

## Calvin and Science

Whatever else may be said of the age in which we live, it is an age which aims, at least, to be scientific. The scientific process of discovering facts, systematizing them and reducing them to general principles may be considered to be permanently established. That is the scientific spirit.

The scientific process is applied to every department of the life of man, to the material world, to government, art, language, human nature, religious experience, Scriptures. Nothing is exempt.

Calvin was one of the fathers of this scientific spirit. He was among the first to apply the scientific method to the Scriptures. He set himself resolutely against the old method of allegorizing. He sought to discover what the Scriptures actually taught. He insisted that there was just one true meaning in every passage. This was the scientic method put into practice before Francis Bacon was born.

According to Dr. Kuyper, Calvinism rendered a fourfold service for science: "First, it fostered a love for science; second, it restored science to its rightful domain; third, it delivered science from ecclesiastical control; and, fourth, it discovered the only satisfying solution for the unavoidable scientific conflict."

Calvinism has fostered the scientific spirit and makes vigorous use of the scientific process, but no true Calvinist ever hailed science as a new Messiah. A Calvinist knows the difference between the Creator and His creation and he knows the limitations of human knowledge, especially when it deals with the infinite. Calvinism has a message which science needs. By its exaltation of a sovereign God, who is infinitely greater than the universe He has made, Calvinism can help science again to find its true direction and its legitimate aim.

## Calvin and Democracy

Calvin gave democracy its most powerful impetus in the modern world. When he taught and preached the sovereignity of God and the consequent freedom of the conscience from the doc-

trines and commandments of men, the foundation of civil and religious liberty was laid. If there was a universal priesthood of believers in the Church, why not an equality of citizens within the State?

It is true that Calvin said, "The scriptures plainly state that rulers get their power from God. To defy a prince or a magistrate is to defy God." He held that if the ruler was oppressive, this was sent by God to try our faith and chasten us for our sins. Calvin was very sure that rulers govern by divine authority, and, as God's vice-regents, they must be obeyed. In his *Institutes* he indicates two duties of a subject toward their magistrates: first, "to esteem and reverence them as God's ministers and vice-regents," and, second, that subjects should prove their obedience "in submitting to their edicts, in paying taxes, in dischargingin public duties, and bearing burdens which relate to the common defense, and in fulfilling all their other commands." Unworthy princes should be obeyed as well as those who are worthy. God has in history shown that He has raised wicked men to places of power and influence that they might do His will. To whom a kingdom is given we should not doubt that we are to be subject. We owe the same duty to all rulers regardless of their character.

At the same time Calvin said that all rulers have mutual duties to their subjects. "But whatever opinion be formed of the acts of men, yet the Lord equally executed His work by them, when He broke the sceptres of insolent kings, and overturned tyrannical governments. Let Princes hear and fear!" (*Institutes,* Vol. 11, p. 661).

There is one exception to this rule of obedience, and Calvin said that was entitled to our first attention. The exception is this: "that our obedience do not seduce us from obedience to Him, to whose will the desires of all kings ought to be subject, to whose decrees all their commands ought to yield, to whose majesty all their sceptres ought to submit. And indeed, how preposterous it would be for us, with a view to satisfy men, to incur the displeasure of Him on whose account we yield obedience to men! The Lord, therefore, is King of kings; who, when He has opened His sacred mouth, is to to be heard alone, above all, for all, and before all; in the next place, we are subject to those men who

preside over us; but no otherwise than in Him. If they command anything against Him, it ought not to have the least attention; nor, in this case, ought we to pay any regard to all that dignity attached to magistrates; to which no injury is done when it is subject to the unrivalled and supreme power of God" (*Institutes,* Vol. 11, p. 662).

Calvin is outspoken in his defiance of princes that rise up against God. He did not advocate mere passive resistance. Princes who rise against God must be put down and must be held of no more account than worn-out shoes. When God's honor was at stake, Calvin took literally the injunction to have no respect for persons.

Such a doctrine had a sword in it. It cost Charles I his head and George III a fair dominion. In Scotland the Calvinist John Knox proclaimed the right of rebellion until "In 1567 the General Assembly through his influence passed a resolution requiring kings to defend 'the true religion,' and asserting the contract between 'the prince and God and his faithful people' to be mutual and reciprocal. In the same year Parliament enacted this resolution into a law, confirmed the deposition of Mary Stuart, and authorized the Confession of Faith, 'grounded upon the infallible word of God' as the ultimate criterion not only in matters of belief but of legislative action."

In France the Huguenot writers held to the theory of the duty of obedience even to tyranny until after the massacre of St. Bartholomew's Eve in 1572 when more than two thousand of them, including their leader, gallant Coligny, were treacherously murdered. Many fled to Holland, Switzerland, England and America. Then they followed Calvin all the way and made rebellion against a ruler who resisted God a religious duty.

In England, Calvinism, incarnate in the Puritans, arose to demand democracy in the Anglican Church. They petitioned parliament to abolish the episcopacy, elect ministers by congregations and reform the ritual. The Thirty-Nine Articles was the work of Anglicans with a Calvinistic theology. When James I came to the throne, he protested that the Puritans were aiming at a Scotch presbytery "which agrees with monarchy as well as God with the devil, then Jack and Will and Dick will meet, and at their pleasure

censure me and my Council." He forced some Puritans to conform and many to go to America and Holland.

"Calvinistic doctrine, Calvinistic plainness of living, Calvinistic devotion to duty, Calvinistic reliance upon God, Calvinistic love of liberty—all these were common to the various strains we group together and call Puritan" (Harkness).

Wherever the Puritan went, his Calvanistic conscience for political liberty impelled him to fight for the sovereignty of God in the life of men and hence for a democratic state.

It is not strange, therefore, to find Pattison saying, "In the sixteenth century Calvinism saved Europe," and John Morley saying, "To omit Calvin from the forces of Western evolution is to read history with one eye shut," and Bancroft saying, "He that will not honor the memory and respect the influence of Calvin knows little of the history of American liberty," and Green in his History of the English People protraying Calvin as the father of the American Republic.

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## WHY DO MEN SUFFER?*

By Thomas Hancock Grafton, Ph. D.,
*Professor of Sociology in Mary Baldwin College, Staunton, Virginia.*

Men have commonly approached the problem of human suffering from one of two standpoints. The scientific-minded person has attempted to explain his troubles in terms of the so-called natural laws which are generalized statements of relations of coexistence and succession observable in phenomena or inferred from them. The moralist or theologian, on the other hand, in dealing with the same problem-data, has been testing the validity of his premise that the selective forces of life are on the side of the righteous and working for the thwarting and ultimately the elimination of the wicked.

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*The Biblical references are from the text of the American Revised Version. Copyright, International Council of Religious Education. Quoted by permission.

The aim of this paper is to synthesize these two standpoints. The thesis is that while all suffering has its natural history and so falls within the purview of science, it cannot be related in any *simple* and *uniform* way to personal ill-desert. A pluralistic interpretation is required, conforming to the classifications of suffering achieved through a sounder analysis. All suffering cannot assume the same role of kinsman to wrong-doing. A vast deal of human experience confirms the observation of the dying malefactor who said, "And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." It may be demonstrated that some suffering is not related to anybody's wrong-doing, some is the direct outcome of one's own wicked act, some the result of involvement in one way or another in the iniquities of others.

It is believed that a valid analysis will exhibit no suffering as independent of natural processes, but that it will, at the same time, allow one to believe in a moral universe and to hold that life does not penalize goodness but rather multiplies its satisfactions.

The attempt will not be made in this paper to rationalize the prosperity of the wicked. Whether evil men can secure bliss in a moral universe is beyond the scope of the present discussion, which is concerned solely with the interpretation of suffering.

## I.

Some suffering is genetically related to the sufferer's wrong-doing. It is not likely that this assertion will be challenged. The question over which the historical controversies have raged has not been whether *some* suffering is the fruit of sin but whether *all* suffering may be so construed. "Who ever perished, being innocent?" asked Eliphaz. And while it may be taken for granted that the author of *Job* had as his chief concern the *reductio ad adsurdum* of the tit for tat philosophy of life, there is no reason to doubt that he accepted the common view that your sins will find you out.

Everyday experience abounds in confirmation of the doctrine that sin brings trouble. There are bodily diseases from which many sufferers would be free had they lived by the code and prac-

ticed self-control. Certain mental diseases might likewise be enumerated. Most common, however, and often most painful are the effects of wroing-doing upon one's status in the social group.

Some break the law and are punished. A larger number flout the folkways and mores and bring upon themselves ridicule and condemnation and isolation. Not all that do so are to be branded as sinners, unless we are willing to join in the popular denunciation of the prophets and the martyrs. By and large, nevertheless, sin is to be identified on the social level with the violation of social attitudes and sentiments which work by their own laws to avenge the outraged social conscience. Quite as serious is the self-condemnation which parallels or follows the disapproval of the community. If sufficient repugnance attaches to the offense, ostracism may follow. The unhappy offender is then a man without a community. In such an intolerable position personal disorganization is usually swift and poignant. Sociologists know Durkheim's brilliant monograph with its thesis that suicide as a rule is to be connected with moral isolation.

## II.

But there is a second kind of suffering that sustains a purely chance relation to moral character. For there are forces in the world which are no respecter of persons. They may be said to be non-moral, for they operate upon the righteous and the wicked without discrimination. They have their laws, to be sure, but they are on an altogether different plane from those *moral* forces just considered which bring terror to evil-doers.

Gravitation is a force of this non-moral sort. When a blameless man stumbles and falls he comes down at precisely the same rate as will a wicked man so circumstanced. The San Francisco earthquake was as unsparing of good men as of bad. On the battlefield a shrapnel bursts and we may be sure the pieces have no eyes to lead them to the combatants that are lowest on the scale of goodness. Certain epidemic diseases still baffle scientists, and when they sweep a community they carry away the pillars of society as well as its dregs.

Unfortunately the authority of the Founder of Christianity

has not been sufficient to prevent those who bear His name from prowling around morbidly in search of moral causes for their troubles when only physical ones are to be found. It will be remembered that He had little patience with those who would assign moral causes to all ills. "Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay."

This category of suffering is to be traced to forces which, at a particular time and place, cannot be controlled. The common sense recognition of this fact will prevent much bitterness and remove a temptation to abandon the religious interpretation of life.

To return to Job, had the patriarch taken our view when the messengers brought the news of disaster, he would still have suffered, of course, as a property-holder and as a father, and later on he would have been subjected to the same acute bodily discomfort when blasted by his malady, but he would not have turned his back on sentiments and attitudes that had made him great, nor would he have hurled blasphemous defiance at his God.

It is assuredly a symptom of infantilism to torture one's self over unpreventable sickness, accident and bereavement. Much of the bitterest anguish that men experience is to be credited to the one-sided, particularistic interpretation into which Job and his friends would have strait-jacketed their every adversity.

## III.

Now if some suffering is to be related to forces which cannot be controlled at a given time and place, the next category subsumes those troubles which ought to be prevented but which are not because one is imprudent, lazy or incapable. A few illustrations will suffice. The careless farmer loses his soil by erosion; the unwary banker goes into receivership because he has granted loans on inadequate security; the retired clerk loses the savings of years in some ill-advised investment; the idle villager sits in the shade and bewails his poverty.

Perhaps the deeper view is that wisdom and energy and ambition are moral forces, too, and that these sufferings are not

fundamentally different from those belonging to the first of our classifications. If one would wish to argue in this vein, we would not quarrel with him. But from the viewpoint of morals as usually defined we do not look upon these unfortunates as public enemies. Not infrequently they keep the commandments and are marked by pious attitudes and even the ministry to fellow-man. They are not vicious, and unless one accepts the Protestant ethic so ably analyzed by Max Weber they are probably no more to be called sinners than many who fare better. But they are inadequate; they lack qualities demanded for happier adjustment. And so they suffer, too.

## IV.

A fourth variety of suffering is due to *involuntary* involvement in the sins and follies of other men. The nicely adjusted social relationship which make it possible for men to co-operate with one another and share each other's achievements contain the possibilities, also, of hurting us when others do not live up to their responsibilities and obligations. We are members one of another, as St. Paul taught, and each is more or less at the mercy of all the others.

A proverbial saying quoted by both Jeremiah and Ezekiel sums up a great deal of racial experience: "The fathers have eaten sour grapes, and the children's teeth are set on edge." It is said in one of the commandments of Moses that God will visit the iniquity of the fathers upon the children unto the third and fourth generation. Like Lot in Sodom, the righteous man is represented by the Hebrew writers as sometimes enduring pain that should by right belong to others.

How true all this is! How much of our innocent suffering it explains! An unscrupulous producer of foods or drugs is too greedy for profits, and somebody perhaps halfway around the world takes sick and dies as a result. A drunken driver wobbles on the highway at sixty miles an hour and half a dozen people are killed or maimed. A man about to be married conceals a loathsome disease and wife and children become contaminated. A child with whooping-cough is not made to observe his quaran-

tine and the diseease becomes epidemic in the community and other children die. So-called statesmen refuse to recall hasty words, and thousands of brave boys who never understand what it is all about are shot to pieces in the hell of battle.

When we consider such a world, how can we vindicate the ways of God to men? How can this picture be consonant with a moral universe? We appear to be caught in a trap, but there are suggestions as to ways of escape. It may first of all be said that the world in which others can hurt us is also the world in which others can help us, and for most if not all of us the helps far outweigh the hurts. For the same social relationships that make us the victims of other men's wrong-doing make us also the beneficiaries of mutual aid and cooperation. What do we owe to the community? Our existence in the first place, our care and nurture in childhood, our education, our place in a complex economic order which brings us so much more than we could create by solitary effort, our health facilities, our arts and sciences and philosophies, our friendships and associations, our Christian religion with its glowing ideals and its radiant hope. Is there not a far more exceeding weight of glory here to counterbalance the aches and pains that are ours when social structure and process go awry?

It may be said, again, that this world in which others can hurt us establishes through social processes the very conditions of deliverance. Out of maladjustment comes the dream of the ideal world and the motive to achieve it. Doubtless at the bottom of every movement for social uplift or reform are to be found human hurts. Smallpox ravaged the world until men organized to control it. The same relation between hurts and progress holds in the social realm. The cries of outraged children in the early days of the Industrial Revolution brought labor laws and free public school education. The reformatories that were schools of crime led to the juvenile court and we are seeing the beginnings of the educational method in the treatment of delinquents and criminals.

## V.

The fifth and last classification includes the suffering which is caused by the sins and follies of others but which, in contrast with the suffering just discussed, is undergone by the conscious, free choice of the sufferer. This is vicarious suffering. It was the vision of one who suffered thus that led an Old Testament prophet in exile to his memorable conception: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. . . .. . He bare the sin of many and made intercession for the transgressors." The righteous man may suffer as the price of sharing in the making of a better world.

The history of high religion and social reform is the history of the costliness of redeeming love. "They were stoned, they were sawn asunder, they were tempted, they were slain with the sword," said the author of *Hebrews* of some of these who were more concerned with the redemption of others than with their own lives.

Is it a universe careless of moral values in which Jesus ascends a cross, Paul suffers shipwreck, Francis endures poverty, Damien becomes leprous, Huss burns at the stake, Pasteur confronts ridicule, Jane Addams immerses herself in the meltingpot? Ask these men and women for the answer. You find them voluntarily accepting defamation, poverty, ostracism, bonds and imprisonment and death, because to them it is glorious to have evidence of participation in the noble enterprise of bringing wider freedom to the human spirit and brotherhood to society.

It must not be assumed that the world has treated these heroes cruelly. Through the mechanisms of sympathy and identification they share in the satisfactions which they bring to the multitudes. What Cooley calls the instinct of aggressive appropriation has made them assimilate into their own personalities the increased dignity and joy which they have given to others. We need waste no sympathy upon them. For when we look within their minds we find not bitterness and discontent but righteousness and peace and joy in the Holy Spirit. Like Paul and Silas in the jail at Philippi they sit with hands and feet in the stocks, with blood

clotting on their welts, but singing the while in their afflictions. We behold them exhorting the less imaginative to bless the Lord; we hear them singing their triumph song: "Rejoice in the Lord always."

There are many in our world who have turned their back on a moral universe and the religious interpretation of life because they have made the tragic mistake of supposing that religion has promised an experience organized upon the *quid pro quo* principle. Life most emphatically refuses to be forced into such a framework, and no man who attempts to interpret life in this manner can have the materials for a creative and satisfying outlook toward it.

The pluralistic approach to suffering breaks pain and adversity into some such classifications as we have made, and commends attitudes appropriate to each.

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## I. EXEGETICAL THEOLOGY

Form Criticism, Its Value and Limitations. *By E. Basil Redlich, B. D.* Charles Scribner's Sons, New York. 209 pages. $2.25. The author is Canon Theologian of Leicester. The book is a valuable addition to the literature in the rather new field of *formgeschichte.* The first chapter gives a brief history of form criticism, emphasizing, of course, the work of Dibelius and Bultmann. The next chapter, a long one, shows that the whole discipline rests on a number of assumptions, some of which are reasonable, others not so reasonable. The author emphasizes the subjectivity of the approach. At times his criticism of the form critics is most severe. In the last five chapters, the author takes his place alongside of the critics whom he has been criticising and seeks to do some constructive work in the field, suggesting other names and groupings of the forms of Dibelius and Bultmann. The titles of these chapters are: "Apothegm-Stories," "Miracle-Stories," "Sayings and Parables," "The Passion Narrative," and "Form-less Stories." In these chapters the author does not always avoid the very pitfalls against which he warned in his fine second chapter. However, his own form criticism is comparatively conservative. He believes that our Gospels give us a fairly accurate picture of what Jesus actually did and said. It is good to see that the form critics are recognizing their limitations and are becoming less destructive. They of course do not deal with the concept of inspiration in any conservative sense. As more criticisms are made of the subject, and as each new form critic makes a new list of forms and criticises the lists of the others, one cannot help wondering if there is much of real value that can come from the discipline. This book is one of the better ones in the field. It is not light reading. It would be of doubtful value to one who is not rather well read already in the subject, but it is a book that merits consideration by the technical scholars. S. A. C.

Numbers, With Commentary. *By Julius H. Greenstone, Ph. D., L. H. D.,* Principal of Gratz College. The Jewish Publication Society of America, Philadelphia, 1939, xxxviii, 373 pages. Under the general title "The Holy Scriptures" the above Publication Society is issuing a succession of popular commentaries on the books of the Old Testament for use by teachers, intelligent pupils and general readers, prepared with directness and clearness. This however is not done at the sacrifice of scholarship and accuracy. The Christian may be sure that back of the simplicity there lie accurate translation and full knowledge of Jewish age-long tradition and interpretation. This is the third volume issued, the former being Micah and Deuteronomy, useful books for the every-day Bible students. E. M.

SERMON SEED IN THE PSALMS. *By A. MacFadyen.* Zondervan Publishing Company, Grand Rapids, Mich. 140 pages. $1.00. This is not a book to be read at one sitting. It will be found helpful in a devotional reading of the Psalms or in a series of prayer meeting studies. The studies are truly in seed only, as the title appropriately suggests. They are sermons in embryo, but they are very suggestive.

The sermon subjects are suggestive. Psalm Eight is "The Fingers of God"; Eleven, "The Eyes of the Lord"; Fifty, "Righteousness, Not Ritual"; Sixty-six, "Testing and Testimony," etc. The outlines are also helpful and interesting. There is an over-use of alliteration in the outlines. "Apt alliteration's artful aid" is not always apt and becomes often mechanical, strained and unnatural. But the book is eminently worthwhile and will be a helpful addition to the bibliography of the Psalms. R. A. L., JR.

THE CONVERSATIONS OF JESUS. *By Frederick Keller Stamm.* Harper & Brothers, New York. 285 pages. $2.50. This book makes a real contribution to the expository thought on the Gospels. It is one of those books that gives satisfaction in its reading and when read is felt to be worthy of keeping at one's elbow for reference. Dr. Stamm has done the unique thing of selecting from the four Gospels the conversations of Jesus, fifty-seven in number, and giving a suggestive and practical exposition of each. It is a well executed piece of woork, scholarly, spiritual, instructive, helpful. Any Christian who delights in a good religious book will find this one to his liking, and the preacher who is on the lookout for fresh preaching material will find a world of homiletic matter in its pages. A full index gives added value to the book for quick reference. J. C. S.

HIS LAST WORDS. *By William C. Skeath.* Cokesbury Press, Nashville, Tenn. 91 pages. $1.00. This series of sermonic meditations upon the words of Jesus from the Cross are admirably suggestive for a series of communion meditations or for brief addresses on the Passion Week. "Jesus and the Penitent" shows a breadth of imagination and warmth of love strangely appealing to the reader. The author is pastor of the Hawes Avenue Methodist Episcopal Church at Norristown, Pa. It is a fine devotional book. C. H. N.

THESSALONIAN THOUGHTS. *By Clarence A. Marlin.* Fleming H. Revell Company, New York. 91 pages. Paper, price not listed. This book is set up in "commentary" form. Each verse, numbered and inserted in its proper order and printed in bold-faced type, is followed by a paragraph of comment. However, as the author frankly tells us in the Foreword, the book "does not claim to be either exegetical or expository." It is, instead, a devotional commentary, or, as he styles it, "a collection of thoughts" which grew out of devotional reading and meditation. Its value will lie in just such a usage. J. B. C., JR.

ST. PAUL AND THE CHURCH OF THE GENTILES. *By Wilfred L. Knox.* The University Press, Cambridge. The Macmillan Co., New York. 261 pages. $4.00. The writings of Paul, "which are the earliest attempt to formulate a system of Christian theology, can only be understood if they are interpreted in the light of the conventional language of Hellenistic thelogy in which he expounded them to the Greek-speaking world. Otherwise the meaning they were intended to convey will be lost; we shall, instead, read into them a preconceived system of our own." With these words, true beyond all question, the author gives us the purpose of the book. Certainly for the proper understanding of any part of the Bible, backgrounds must be studied; the results of a failure to do so are unfortunate, and all too often observed.

In this thorough and well-documented work we have an extraordinarily scholarly approach to the whole question of the antecedents of the Pauline theology and the factors in the thought of the Graeco-Roman world which shaped much of its terminology. The point of departure is Paul's speech on the Areopagus. Paul, newly come to Europe, presents the Christian gospel to the philosophers of Athens, using indeed, much that was familiar and acceptable to them but leaving the stress on the judgment and the future life. A century earlier, apocalyptic hopes had been widely held in the Hellenistic world, but by this time were, for a varety of reasons, out of fashion. The sermon met derision. Paul was obliged to re-phrase his message. This book is concerned with tracing this development of Paul's theology through the various epistles up through Colossians. (The Pastorals are regarded as non-Pauline: Ephesians is also non-Pauline, but by one much influenced by Paul; Philippians is Pauline enough, but contains no new development of thought.) With his wide knowledge of the nature and development of Grecian thought, the various mystery religions, Judaism and its compromise with the Hellenistic world, the author is able to add new meaning to many phrases often recurring in Paul. For example, "Christ, the power of God and the Wisdom of God" is given especially illuminating treatment. The nature of the primitive Gnosticism found in Colosse and Paul's opposition to it is discussed thoroughly. Paul's place in the gradual commitment of the church to the Nicene theology is stressed.

Whether correct in every detail or not, the book is one of vast erudition and painstaking care. To all who desire to make a serious study of the beginnings of Christian theology, it will be important. J. B.

THE REVELATION OF JESUS CHRIST. An Interpretation. *By Donald W. Richardson.* John Knox Press, Richmond, Va. 195 pages. $1.50. When a book is written by one who is so universally esteemed in our Church and of such unquestioned scholarship as Dr. Donald W. Richardson, it is a real event. And for one of his sound judgment and gracious spirit to write on the Book of Revelation is to bestow a great boon upon many ear-

nest students of the Word. Dr. Richardson brings to this task not only his fine Christian sympathy and charity, but years of study and teaching of this final book of the Bible which has perplexed so many. The chapters of this book constitute his lectures on the Revelation at Union Seminary. His students will be thankful for their presentation in this permanent form, and a host of others in the Church who were not privileged to be in his classes will be gratified to have access to them.

The author adopts the method—as he states—"of not combatting rival interpretations but of following John Calvin and simply stating the true meaning." He frankly admits that to his interpretation objections may be found but expresses the belief that there are greater objections to any other exposition. His exposition, in a word, is based upon the premise that the Revelation is an apocalypse, produced in time of persecution and characterized by the use of symbolic and highly figurative language, and that its meaning can only be understood in the light of this fact. "It was intended to comfort and encourage people who were passing through a period of great trial and affliction. It had a meaning and message for the readers of the day in which it was written." But he also insists that "The book has a message for us today; and we should divest our minds of all fanciful schemes for chartering the ages, seize hold of its essential teachings and bring them to bear upon the life of the Church as she confronts the lost world today. The book of Revelation is a message of God to the Church in any age." The "thousand years" of the highly controversial twentieth chapter is interpreted as having no temporal significance but is the entire interadventual period which will be brought to a close at the second coming of Christ, which will usher in the general resurrection and the final judgment.

The book is characterized by the clarity of thought, excellence of diction and beauty of expression for which the author is noted. J. S.

THE RELIGION OF THE NEW TESTAMENT. *By Ernest William Parsons,* Professor of New Testament Interpretation, Colgate-Rochester Divinity School. Harper and Brothers, New York. 1939. 266 pages, and indices. $2.50. No living organism is like its text-book diagrams. This is true of the Bible, the Living Book beyond all others. No creedal diagram altogether does it justice. Those who approach it with the pre-judgments of even Biblical creeds will overlook much of value. In the effort to emphasize its unity, all the orthodoxies have suppressed its glorious variety. If the present book errs, it is in reaction against the Procrustean diagrams, dismissing (in some cases too easily) all harmonistic efforts. Making no attempt at harmonization and viewing the New Testament as containing a "priceless literary deposit of religious experience and expression," the writer aims at letting each author (or group of authors) in the New Testament speak for himself. The religion, respectively, of Jesus, of the pre-

Pauline Christians, of Paul, of the Synoptic Gospels, of the Epistle to the Hebrews, of the Apocalypse, of the Fourth Gospel, and of the other booklets, is successively expounded. The exegesis is at its best when the writer is at liberty to assume the unity of his source. The treatment differs from that of an "introduction" in that problems of date and authorship are very lightly touched. For Jesus' own religion the Synoptics alone are allowed to furnish evidence, and here every possibly "Pauline" element is carefully sifted off, no apparent consideration being given to the possibility that Paul and the Synoptics alike may, in points suspicious to our author, have actually derived their ideas from Jesus Himself. In large part the exposition follows standard lines. Among the widest departures from the traditional interpretations are: that Jesus was not, either by intention or by acclamation, Messiah during His lifetime, certainly not at the beginning; that He did not establish a memorial meal; that the Apocalype expresses sub-Christian ethics; and that Paul caused an "obscruration of the simple and direct approach to God which lay at the heart of the religion of Jesus." As differences between Paul and Jesus are noted: Jesus' was a religion of attainment, Paul's of redemption; with Jesus, God's attitude to man is simple and direct, with Paul, a "transaction," a judicial process; Jesus' religion centers in the Kingdom, Paul's in Christ; Jesus was in the "prophetic line of Israel where ethical quality and attitude were the divine commands," while Paul "came from the scribal and Pharisaic strain of Jewish religion where legal and ritual observance was the *sine qua non*" and where the *lex talionis* was operative between God and man; Jesus did not share Paul's view of the total depravity of man; Paul found victory through mystical possession, Jesus through moral power of a will that "loves the highest when he sees it"; Jesus' religion lacked altogether the sacramentalism of which there are traces in Paul. Of every contribution to the New Testament, however, Professor Parsons, while denying that all details can be normative for today and tomorrow, affirms the timeless value as "dynamic and inspiring interpretations," from which Christian thought will always proceed. K. J. F.

THESE MEN LIVE! CANDID CAMERAS OF BIBLE CHARACTERS. *By William War Ayer, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 135 pages. $1.00. Here is a small book containing life sketches of eleven Biblical characters. It is a book of sermons, "presented practically as they were preached to the pastor's [author's] New York congregation." In that realm of human experience where man's nature has not changed with the passing centuries, appropriate lessons are drawn to guide and help him as he faces the problems of life today. The chapters are good reading for the layman, but there is little for the minister who studies his own Bible. S. J. L. C.

LET'S GO BACK TO THE BIBLE. *By Will H. Houghton.* Fleming H. Revell Company, New York. 156 pages. $1.25. The President of the Moody Bible Institute, Dr. Will H. Houghton, believes that the greatest need of America in this critical hour is a return to the Bible and the faith of our fathers. This book sets forth the excellencies of the Bible as the Word of God. The sixteen chapters which it contains were first given over the radio. These messages, written in a popular style and making a strong appeal to thinking people, show our need of the Bible and the Bible's adequacy to meet that need. J. L. F.

MAKING THE BIBLE LIVE. *By Georgia L. Chamberlin.* The University of Chicago Press, Chicago. 384 pages. $3.00. To teachers in Sunday Schools, and others who are called upon to present the Old Testament to children and young people, this book will be extremely useful. The author is aware of the results of recent scholarship yet careful to avoid technical discussion. In simple language she traces the history of the Hebrew people from the 12th to the 2nd centuries B. C., fitting each of the Old Testament books into its setting. At the end of each chapter there are helps to the teacher in applying the material to the needs of the scholar.

With regard to the composition of the various books, the author is ready to concede that many of them, notably the Pentateuch, are of composite nature. She does not, however, follow the more radical scholarship of the day. For example, Ezekiel is held to be a genuine work of the man of that name who lived in the Babylonian Captivity. Miss Chamberlin feels, and rightly, that whatever may be said on such matters, the great truths of the Old Testament, together with its pedagogical value, are by no means lost.

Some criticisms are in order. There are a few minor historical inaccuracies which could be due to oversight. The reader will not always feel that all factors relative to certain historical events have been properly grasped. For example, it is to be doubted if the author is wholly correct when (on page 20) she assigns Israelite dependence on the Philistines for metal work (described in I Samuel 13) as being due only to the backward culture of Israel. Or, again, is not the emphasis too great on superstition when (on page 60) she discusses David's motive in bringing the Ark to Jerusalem? On certain questions, too, of a critical nature, which are moot points among scholars, there is a tendency to too much certitude. To be sure, there is little place for the critical issues in a book of this sort, but here and there a qualifying statement would have been welcome.

More than this, the reader will sense a certain theological indequacy, if we may put it that way. The Old Testament is treated too purely as literature only: a thing to be discussed and appreciated. The view of Revelation will be too homocentric for some. The feeling grows that, while crude concepts of God are rightly rejected, no positive view of the God

who works in history and speaks to the hearts of men is presented. Perhaps this last criticism is too subjective, but many readers will feel it. When all is said, however, the book is very well done. With wise use it should help fill a very real gap in the equipment of the Bible teacher. J. B.

THE BIBLE: FOUR HUNDRED YEARS AFTER 1538. *By G. Campbell Morgan, D. D.* Fleming H. Revell Co., New York, 1939. 170 pages. Price $1.50. In Dr. Morgan's usual direct and popular style the chapters of this book were delivered as a series of lectures in the Bible School of Westminster Chapel, London. The romance of the Bible, methods of approach and study, its unity and authority, the need of the Bible for teacher and child, the Bible and evangelical faith, are some of the chapter contents. As always, and helpfully, the book abounds in illustrative incidents from the author's wide experience. The book is easily read, is spiritually helpful, will freshen the areas of information and thought. E. M.

## II. SYSTEMATIC THEOLOGY

THE KNOWLEDGE OF GOD AND THE SERVICE OF GOD (According to the Teaching of the Reformation). *By Karl Barth.* Charles Scribner's Sons, New York. 255 pages. $5.00. Translated by J. L. M. Haire and Ian Henderson. The Gifford Lectures at the University of Aberdeen for 1937 and 1938. The Gifford lectures deal with natural theology. Barth is an avowed enemy of all natural theology, and the only service that he seeks to render to natural theology in these lectures is to present the theology of the Reformation in order that the exponents of natural theology may understand the true nature of the theology with which they must always find themselves in deadly conflict.

Barth's main purpose then is to give a statement of the theology of the Reformation. He makes this position abundantly clear by taking as the starting point of his exposition the Scottish Confession of 1560. This Confession of Faith goes back largely to John Knox. It remained the creed of the Presbyterian Church of Scotland until it was supplanted by the Westminster Confession. Part of my joy in reading this book was in the introduction that it gave me to this noble document. The Scottish Confession of 1560 is less detailed than the Westminster Confession. It is not based on the comprehensive scholarship that undergirds the latter document. But the Scottish Confession carries us closer to the creative days of the Reformation.

In this book Barth drops the involved style with which he writes in his more comprehensive works and gives us in clear, readable language his understanding of the meaning of the Reformation theology for life today. In this respect his book is similar to Brunner's *Our Faith.*

Of special interest in view of the debate over these in the Southern

church is Barth's treatment of the doctrines of election and reprobation. Barth endorses the way in which in the Scottish Confession these doctrines are never viewed apart from the positive statement of God's purpose for man in Jesus Christ. A similar reserve in our own Confession would have saved us much difficulty. (See Lecture 5).

In the light of the threat of war that looms on the horizon of the world today, it is interesting to notice that Barth in this book approves in principle the use of force by the state and the duty of the Christian at times to bear arms for his country. At the same time he approves the right of rebellion against a state that commands its citizens to do that which involves disobedience to Jesus Christ. He indicates that in such a rebellion he would in some cases approve the appeal to arms. (See Lectures 19 and 20).

Barth speaks plainly here but the book is disappointing in that it fails to give much concrete advice concerning the other problems of Christian conduct with which Christians are wrestling in the modern world. But taking this book as a whole I have found it to be spiritually enriching, and I consider it one of the ablest of the many books that have come from the pen of this great theologian. H. R.

MEDITATIONS ON THE HOLY SPIRIT. *By Toyohiki Kagawa.* Cokesbury Press, Nashville, Tenn. 167 pages. $1.50. This latest published work of one whom many think of as "the greatest Christian in Japan, possibly in the world," is translated by Dr. Charles A. Logan of the Southern Presbyterian Mission. In his preface, Dr. Logan says: "I know Kagawa San, and I want you to know him. . . . I have watched him enter into these deep religious experiences, and then go on following Christ in His presence of love to a degree which few Christians ever attain." The mind trained in all the niceties of theological thought and expression will find in this book occasional sentences which, taken apart from their setting, may be open to objection. It is impossible, however, to read the book without feeling that the author is writing out of a reverent faith and a profound experience of the presence and power of the Holy Spirit in his own life and work. He expresses unequivocally his triumphant faith in the Holy Spirit as an "Absolute Person." "I believe," he affirms, "in God the transcendent Father, Christ the Son of God, and the indwelling Holy Spirit." The reader closes the book with the prayer that he may enter more fully and satisfyingly into that deep spiritual experience which Kagawa here reveals. D. W. R.

THE QUEST FOR RELIGIOUS REALISM. *By Paul Arthur Schilpp.* Harper and Brothers, New York. 190 pages. $2.00. Professor Schilpp deals with religion by discussing six paradoxes: Can we be Open-Minded and Deeply Committed? Can we "Gain the World" without "Losing our Soul"?

Can we be patriotic and Christian? and so on. There is much wise and pertinent matter here. One wonders, however, whether the humanism pervading this book can really be called a *Christian* humanism. Rather does it definitely seem to eventuate in a "rationalistic humanism." Christ appears as "the humble Galilean" rather than as the disturbing presence of the Eternal, or as the "Word." The outlook is horizontal rather than that *and* vertical. Jesus we are told devoted himself to the most excellent "Cause" of "Humanity." This was his "great loyalty" (p. 27). The whole dimension in the Christ whereby man found himself in Him confronted by the Eternal speaking and having to do with Him in Time is inadequately treated and hardlly touched upon. Jesus we are informed was interested in "winning the world" simply "for the sake of humanity itself" (p. 55). The whole realism of the Christ who said, "Seek ye first the Kingdom of God," etc., the elements of judgment, crisis and revelation are thinly and, to that extent, unrealistically dealt with. One feels that compared to the realism of the New Testament it is they who provide us with a more realistic because a deeper interpretation of man's existence. Rationalistic humanism must go to school to Christian humanism. The "humble Galilean" is much more than just that. D. H. S.

THE NATURE OF RELIGIOUS KNOWLEDGE. *By Norman MacLeish.* Charles Scribner's Sons, New York. 159 pages. $2.25. A thoughtful introduction to the problem of religious knowledge by the professor-elect of Theology at Melbourne University. Thoroughly committed to the validity of the Christian faith in God, the author undertakes to interpret knowledge of God as similar in nature to man's knowledge of self and other selves. Such knowledge is taken to be the outcome of a process of experimentation in which an immediate inference is progressively clarified and validated. In the development of primitive religion, and in Greek, Hebrew, and Christian thought, a historical process is described in which man's immediate consciousness of a Supreme Mind is thus clarified and experimentally verified.

The author's theory of religious knowledge is based largely upon the philosophy of Professor G. E. Stout of Cambridge University, with suggestions adopted from the thought of Descartes, Schleiermacher, and Rudolf Otto. Unfortunately he seems entirely unfamiliar with the work of such men in this country as D. C. Macintosh of Yale and H. N. Wieman of Chicago, who have already developed the approach that he suggests in much more discerning fashion. R. F. D.

ESSENTIAL CHRISTIANITY. *By Samuel Angus.* The Macmillan Co., New York. Pages xxv, 226. $2.00. The distinguished professor of New Testament and Historical Theology at St. Andrew's College, University of Sydney, has written this able book primarily for laymen. It would how-

ever be pretty stiff going for most American laymen. The author quotes from 126 different writers, including most of the outstanding modern Christian thinkers. The following quotation shows the spirit of the book: "Essential Christianity is not to be arrived at by any minimizing process. A Christianity without Christ might be a noble religion but it cannot be Christianity. But a Christianity with Christ does not necessarily mean a Christianity with someone's particular explanation of Christ and with one exclusive official christology. . . . Nothing will satisfy our needs except the full-orbed Evangel of the Incarnation and with it the corollary of that divine sonship of the 'many brothers' of the Eldest Brother, which was the content of Paul's faith. Essential Christianity is . . . a maximum of that faith in God through Jesus which unites men with God and commits men to the service of their fellows in the spirit of One who came not to be ministered unto but to minister. . . . Christian truth has sometimes been lost in a fog of technicalities, and Christian doctrine has sometimes been obscured by meticulous emphasis on words which are symbols. But essential Christianity must demand one thing—Christlikeness . . ." (xviii).

The reviewer found himself disagreeing with the author at many points. The author is probably too radical for our Church. At the same time, this is a fine book for ministers to read. It is intellectually stimulating and it tends to deepen and strengthen the spirit of Christian charity towards those of a different doctrinal approach but with the same primary loyalty to Christ. The book is wholesomely chastening in its emphasis upon the essentiality of Christlikeness. H. G. G.

THE CHRISTIAN FAITH IN A DAY OF CRISIS. *By Charles S. Macfarland.* Fleming H. Revell Company, New York. 226 pages. $1.50. This is a digest of contemporary theological thought as represented by the new books. It supplements the former volume of like presentation by the author which he called *Trends of Christian Thinking, 1937.* Thiry-two different books have been used in the preparation of this book. The author has the happy faculty of grasping the heart of a writer's thought and presenting it in a clear and concise manner. His own comments and opinions offer light and leading on a number of the writers. As might be expected, the "Theologies of Crisis" occupy the largest space. Professor Emil Brunner is given a high rating, and the differences between him and Barth are outlined. Those who have not had an opportunity to read all of the books mentioned by the author will have the opportunity of an initiation into their general trend. He will help all who read to see how a great scholar who reads hundreds of books every year can boil them down and make them digestible. One cannot but be inspired by the spirit of Dr. Macfarland who with many years of activity as "preacher, theologian, social reformer, administrator, and man of affairs," and now over seventy, reveals a keenness of intellect and a youthful interest in all that is happening. J. W. J.

Biology and Christian Belief. *By W. Osborne Greenwood.* The Macmillan Company, New York. 192 pages. $1.75. The Foreword of this excellent book was written by Theodore Savory, M. A., biologist of Malvern College. He assures us that Dr. Greenwood can be trusted as a biologist. If Prof. Savory can be trusted in his judgment, the reader moves on through the book with increasing interest and with deep appreciation, for Dr. Greenwood has at last done for the biological sciences what Sir Arthur S. Eddington and Sir James Jeans did some years ago for the physical sciences. They have contended for the principle of "In-determinism" as opposed to the hard and fast mechanism of a decade or so ago. Their conclusions are practically accepted today, but in the field of biology, Determinism, dialectical Materialism, Mechanism if you will, have largely been predominant. And now when he is sorely needed, along comes a qualified author who insists that an alternative view, no matter how completely the biologist carries out his investigations on the assumption that organsisms are mechanisms, must be the correct one. Further, an attempt is made to show that even science is one of God's methods of revelation of Himself. He quotes at length and convincingly from a number of recognized scientists to show that they accept some form of theism and oftentimes a form not far removed from the traditional one. Of course this is an old method in books on science and religion. However there is a freshness about this book and there is an effectiveness in the presentation of the subject-matter that make it very worthwhile.

There are fourteen chapters in the book. In them the author, beginning with the physical world, traces the complexity of organization from lifeless matter to the living. Then having spent some time on the living cell, he discusses the subject of origins; treats briefly the nervous system and the mind at work and shows that no mechanistic explanation really explains "the mind" or satisfies the inquirer. He has a brief chapter on personality, describes the functions of the ductless glands and then has two chapters on survival after death and psychical research that might well be left out of the book without impairing its value. He has a splendid chapter on purpose, and his final chapter reviews the whole development of the book. This splendid work by an author who seems well qualified offers irrefutable evidence that the bases of the Christian faith not only remain unshaken but are firmly planted. J. A.

The Individual in Our Present-Day World. *By Cecil V. Crabb, M. A., D. D.* Fleming H. Revell Company, New York. 93 pages. $1.00. For the person who thinks that he, as an individual, is lost in this day of totalitarianism, that he is a cog in the universal machine of mankind, this little volume will be good reading. The author, very cleverly, has likened man's daily experience to a trip in an automobile. Some chapter headings are, "Some hills to be climbed," "Four wheel brakes," "Testing the brakes,"

"Running with the emergency brake on." Driving the car is an individual affair despite the fact that there are millions of cars on the road. So is living. There are certain things the driver must do and others he must avoid if the trip is to be pleasant and safe. So in life. "Man is more than a cold intellectual machine. He is more than a tear-gland of maudlin sentimentalities. He is a driving, pulsating, vital being, obeying fundamental urges and trying to work out a destiny in this world. That, I claim, is the true picture of personality." Psychology is popularized in this little book of light, profitable reading. There is a good religious background to the book. A scriptural reference is given to each chapter.

S. J. L. C.

LIVING THE CHRISTIAN FAITH. *By Edwin Ewart Aubrey.* The Macmillan Company, New York. 118 pages. $1.50. This book points out the need for creative theological thinking in our country. It is really a call for a Renaissance of American Theology. Too long have we been satisfied merely with importing our theological views either from the Liberal camp or the Crisis theology of the Old World. The author not only points out the need for a return to theology, both in our thinking and in our preaching and pastoral work, but makes it clear that this task of reconstruction is not merely for the arm-chair thinker but also for the busy pastor who is keeping up with the times. Says he, "If he will, the religious worker can take the lead again in revivifying Christian theology; and with him the renaissance of theology can bring new life and power into our Christian faith." He gives a fine analysis of the tensions and dilemmas that grip theology today. In the last chapter he studies our American Faith and outlines the historic factors that have entered into its formation. Thus the author shows that the stage is all set for a creative American theology; but he fails to indicate the lines along which this positive advance is to be made. He leads us right up to the bounds of the Promised Land, but he leaves us there. Surely there is a call for some thinker—it may be a theological professor or it may be a busy pastor—to give us this creative theological interpretation so much needed in our land today. C. V. C.

THE QUEST FOR RELIGIOUS CERTAINTY. *By Harold A. Bosley, Ph. D.* Willett, Clark & Co., Chicago. 229 pages. $2.50. In this arresting book by a rising young Methodist theologian of the liberal school, the axe is laid at the root of traditional Christian authoritarianism. Religion will not resume its place as a "dominant factor in personal life and in world affairs" after centuries of distintegration unless we revolutionize our thinking about the nature of its revelation. This means giving up the impossible ideal of fixed authoritarian certainty and according to religious truth the same blend of tentativeness and workable certainty which scientific hypotheses possess. Logicians are now agreed, he tells us, that there is no absolute certainty

but that hypotheses progressively verified by observation possess a high probability which is our nearest approximation to truth. Once we admit this, we can see that religion has the same kind of certainty that science has, the certainty of seeking and finding but of always being open to experimental revision of its beliefs as new light comes. This fundamental tentativeness is further confirmed by recent conclusions of scientists and philosophers that the universe is *both* a rational order and a domain of contingency with countless unexplained facts and an open future.

Religion has nothing to fear from such an abdication of false authority. For it has a realm of facts just as real and just as objective as those of science, namely the realm of value. Experience and above all religious experience is a progressive discovery of value, of beauty, friendship, social guidance and power, if we bring to the quest the right spirit of reverence for value and of supreme devotion to the source of all value. Here Dr. Bosley follows Wieman in defining God as the supreme value or as that power which progressively integrates value in the universe. God, however, is not only actual value, immanent in the world wherever we find health, harmony, understanding, loyalty, friendship, love; but He is transcendent as the creator of all experienced values and as the ground of all inherent possibilities of future value. Thus re-interpreted, the will of God means the law-abiding structure of value in the universe, the justice of God means the realistic necessity of our adjustment to these laws, the grace of God means the growth of good in which man plays a humble part, the love of God means His "goodness yearning for man and striving to infuse man with itself." Sin is any destructive conflict or disloyalty to God's values. Salvation is deliverance from sinfulness, seeing the supreme value (the perfect goodness of God) and dedicating one's self to its totality, hence finding the abundant life. Jesus as the *supreme* revelation of God and His Love means far more to us than any traditional doctrine of His uniqueness.

Worship is to be made fruitful by the same tentativeness, the same sense of expectant discovery that characterizes science. It then becomes no mere ceremonial magic but "the living edge of religious faith," adoration of the historic and personal goodness of God surcharged with "expectancy of greater light about to break forth." The authoritarian ethic of the Catholic Church, the mysticism of the Quakers and of the Oxford Group movement and the spirit-guided ethics of Brunner are weighed and found wanting by Dr. Bosley because they set up some pseudo-certainty other than the only valid certainties of experience. Instead he follows Niebuhr's Christian ethic of ideal love. In ethical action intelligently pursued so as to attain the highest possible value in the spirit of love is the "supreme moment in Christian experience" where we most truly find God.

The influence of the Chicago pragmatic school, of Shailer Mathews, Wieman, John Dewey and Whitehead are seen throughout. Here is a

movement to be reckoned with, not to be shrugged off or called names. Its great defects, it seems to the reviewer, are: its lack of a clear conception of the Personality of God, its repudiation of any real Inspiration of the Scriptures, its turning of the back upon great areas of valid reasoning in traditional Christian theism, its extremely sketchy view of the person and significance of Christ and its failure to reckon with the supra-experiential factors in our knowledge, even scientific knowledge, such as faith and intuition. Moreover much of this "new" value-philosophy can be found in Plato and Augustine. The emphasis upon a functional theology that meets human experience and Dr. Bosley's brilliant argument showing that religious knowledge is as surely-founded as scientific knowledge are entirely praiseworthy. D. M. A.

MODES OF THOUGHT. *By Alfred North Whitehead.* The Macmillan Company, New York. 238 pages. $2.50. There is a general sense that Whitehead will go down in history as one of the great names of philosophy. Yet some of the most distinguished living philosophers like W. M. Urban have confessed their inability to understand him. In this his latest book he does not entirely abandon his terrifying terminology but he becomes almost clear. He is always profound and shows that age (he was seventy-six when this was written) has not dimmed his powers. Whitehead's philosophy is perhaps best understood as an original synthesis of the idealism of Plato, the individual energism of Leibniz, the creative temporalism of Bergson and the scientific relativity of our age. This little book is a re-statement of his philosophy with special emphasis upon the nature of creative thought, activity and life. In somewhat new ways he reiterates his contention that nature cannot be understood in terms of sense-data alone but is permeated by thought and value, that the universe is a growing, creative affair, yet an organic unity, that it can be understood only in terms of both the temporal and the eternal and that the marvellous complexities of life and mind are organic to nature, not a super-addition. Deity is freshly defined as "that factor in the universe whereby there is importance, value and ideal beyond the actual." He adds: "We owe to the sense of Deity the obviousness of the many actualities of the world, and the obviousness of the unity of the world for the preservation of the values realized and for the transition to ideals beyond realized fact." Although indisputably a natural theist, Whitehead has never thought his way through to a personalistic conception of God. For that matter, he seems to have a minimized idea of personality in man. This fatal lack is what, in the reviewer's opinion, will make Whitehead go down as the last and greatest of the deists. D. M. A.

TOWARD A DIMENSIONAL REALISM. *By Charles M. Perry.* The University of Oklahoma Press. 176 pages. $2.50. Formerly a Unitarian min-

ister and now professor of philosophy at the University of Oklahoma, Dr. Perry has given us in this book a subtle and original extension of the philosophy of the New Realism modified by a form of Hegelianism. The universe is a system of events in a system of inter-related dimensions from space-time to society. Instead of being "parallel terraces" like the levels of matter, life, mind and spirit in current philosophy, these dimensions are viewed as new directions, as different as the perpendicular is to the horizontal yet as closely related. Cause-and-effect is viewed as the projection of one dimension upon another. The "multi-dimensional society" in which Dr. Perry's philosophy culminates embodies the maximum freedom of the individual to grow in different dimensions with the stability of the whole. The curse of "rat-like specialization" will give place in his Utopia to the "full orchestra of the life of men in their several individualities and in their relations with each other." One finds no definite place for religion or God in this system. Like so many realists, Dr. Perry substitutes an impersonal abstraction or formula, the concept of "dimension," for Personality as the creative factor. His system conveys the impression of being a stately modernistic edifice without a soul. D. M. A.

## III. HISTORICAL THEOLOGY

God in History. *By Otto Piper.* The Macmillan Company, New York. 189 pages. $2.00. This is a book to help answer the question as to the meaning of history. It is based upon the theology of revelation. The ideas set forth are the views of a school of Protestant thinkers which is known as "The School of the History of Salvation." This school in the south of Germany has sought to describe history from the Biblical point of view. The author carries through the idea of the Biblical conception of the will of a personal God rather than the idea of a law of nature. The interpretation of history must begin with holy history. In Christ we find the revelation of God's will, and as we understand the significance of His coming in the fullness of time, we shall be enabled to understand all history. The first chapter, "In the Fullness of Time," is a most stimulating and satisfying presentation of the Incarnation and its meaning in the historical process. Two chapters are given to a study of Israel and the modern Jewish problem. It is a treatment which Christian thinkers will find enlightening in this day when there is so much written and said regarding the Jews. The chapters on the Church and the Living Christ not only point to stars of hope but increase the working faith in the Church. This Biblical interpretation of history bids us hear again what the centuries say rather than the clamor of the hours. Christ is the Lord of history. By means of His spirit He is always present among men. The Church is His body and composed of all believers. The Church is the continuation in history of the life of Jesus Christ.

Dr. Otto Piper, the author of this volume, is Guest Professor at Princeton Theological Seminary. He succeeded Karl Barth at Munster, but was dismissed as a result of a course of lectures on Church and State. He went to Great Britain and spent a year at the Quaker College at Woodbroke, Birmingham, and later taught at Swansea University, Wales, and at the University College of North Wales, Bangor. He is not only a profound thinker but a good clear writer. One does not find here the vagueness which characterizes so much writing on the interpretation of history. This is an important book for the times, a clear, calm presentation in the midst of fears and confusions. Although we cannot fathom all of the mysteries connected with the present turmoil in the world, Christian America should be grateful for the coming to us of such minds as the one manifested in this book. The land where freedom of thought is being choked suffers impoverishment, but our own country is enriched. Herein can be seen a purpose of God in history. J. W. J.

STRANGERS AND PILGRIMS: Studies in the Classics of Christian Devotion. *By Willard L. Sperry.* Little, Brown and Company, Boston. 165 pages. $2.50. Most of us have read some, if not all, of the six classics of Christian devotion treated in this book. If not, we shall certainly desire to do so after we have finished its perusal. And if we have read them, we shall appreciate Dean Sperry's discussion, it may be all the more. He gives only the barest account of the authors' lives and the occasion of their writing, and only a general idea of the contents. "Presupposing an initial familiarity with them," he attempts rather "to point out certain of their more striking qualities, which become apparent as one begins to know them well. We shall consider them," he writes in the introduction, "not as photographers posing a subject in the interests of literal precision, but as portrait painters trying to catch the dominant lines of a face, as being the truest index of character." Dr. Sperry has given us in fact an excellent introduction to, or appraisal and evaluation of, six masterpieces which have appealed, and will continue to appeal, to devout souls with some bent at least toward mysticism. The Classics treated are The Confessions of Saint Augustine, The Little Flowers of the Glorious Messer Saint Francis and of his Friars, The Imitation of Christ, The Theologia Germanica, The Practise of the Presence of God by Brother Lawrence, and the Journal of John Woolman. A wise pastor could use this book to introduce his congregation to some neglected treasures. E. T. T.

THE PURITANS. *By Perry Miller and Thomas H. Johnson.* American Book Company, New York. 846 pages. $4.00. A number of truly significant books have appeared in recent years on that greatly maligned, badly misunderstood and yet basically important religious group known as the Puritans. One of the most valuable of these recent publications is the

volume now under review. It is essentially an anthology, presenting varied selections from the writings of the most important Puritans of the 17th century in New England. The readings are arranged under nine headings as follows: History; The Theory of the State and of Society; This World and the Next; Manners, Customs and Behavior; Biographies and Letters; Poetry; Literary Theory; Education and Science. But in addition to footnotes, bibliography and index, the authors have contributed a long (79 pages) and valuable introduction to Puritanism as a whole and an introductory essay to each particular topic, which analyzes the Puritan mind and presents masterly and fairly the Puritan contribution to the subject of the section.

One cannot help but wish that all critics of the Puritans, all who speak so glibly of the Puritan attitude toward this or that, could read at the very least these brilliant and informing essays. They deal with a subject on which students of American history should be informed. As the authors point out: "Any inventory of the elements that have gone into the making of the 'American mind' would have to commence with Puritanism." Among the various factors that would have to be taken into account "Puritanism has been perhaps the most conspicuous, the most sustained, and the most fecund."

Among the numerous errors exploded in the writings of the Puritans themselves, or in the introductory essays, are the following: the cartoonist portrayal of the Puritan as "a gaunt, lank-haired killjoy," the prevalent identification of Puritanism with evangelicalism, or with fundamentalism; the claim that Puritans were pioneers of religious liberty, or the forerunners of democracy, or believers in free competition and *laissez faire*. The Puritans, they point out, were not unique or extreme in thinking of religion as the primary and all engrossing business of man. The New England theocracy "was simply a Protestant version of the European social ideal, and except for its Protestantism was thoroughly medieval in character." "The source of the New England ideology is not Calvin, but England, or more accurately the Bible as it was read in England, not in Geneva." "The cultured Puritan was in no sense an implacable foe of the arts."

The authors claim that if we take Puritan culture as a whole, we shall find that about ninety per cent of the intellectual life, scientific knowledge, morality, manners and customs, notions and prejudices was that of all Englishmen. It was the other ten per cent, the relatively small number of ideas upon which there was dispute, that made all the difference between the Puritan and his fellow-Englishmen.

The essential difference between the Anglican and the Puritan "was that the Puritan thought the Bible, the revealed word of God, was the word of God from one end to the other, a complete body of laws, an absolute code in everything it touched upon; the Anglican thought this a rigid, doctrinaire and utterly unjustifiable extension of the authority of Scripture. The Puritan held that the Bible was sufficiently plain and explicit so that

men with the proper learning, following the proper rules of deduction and interpretation, could establish its meaning and intention on every subject, not only in theology, but in ethics, costume, diplomacy, military tactics, inheritance, profits, marriage and judicial procedure. The Anglican position . . . was simply that the Bible is God's revealed word only on the broad principles of the Christian religion, that in all minor matters, God has not intended to set up ironclad rules for men, but to leave them to the discretion of their reason, to the considerations of circumstance and propriety, to the determinations of proportion and decency."

We warmly commend this important work to students of American Church History, and to critics and admirers of the Puritans. E. T. T.

JOHN WESLEY. *By Francis J. McConnell.* The Abingdon Press, New York. 355 pages. $3.00. Of making books—on John Wesley—there appears to be no end. And yet, for each new book, or most of them, there is need and a place. Each one brings some new insight into the life and character of one of the most interesting and significant leaders that the Church has yet produced. Bishop McConnell, one of the most brilliant and erudite scholars in the Methodist Episcopal Church, has not written the most fascinating life of the great Methodist Pioneer but it is surely one of the most sober and enlightening. He has given us not a life, a formal biography, so much as an appraisal of Wesley in the light of modern research, and of hard, practical common sense. Old legends are re-examined, criticisms are freely expressed, praise, of course, is not withheld. This is not the book with which one should begin the study of John Wesley, but it is a book which the student or lover of Wesley should not neglect. E. T. T.

ITALY AND THE VATICAN AT WAR: A STUDY OF THEIR RELATIONS FROM THE OUTBREAK OF THE FRANCO-PRUSSIAN WAR TO THE DEATH OF PIUS IX. *By S. William Halperin.* The University of Chicago Press. Chicago. 483 pages. $3.00. The relations between Italy and the Vatican from the reign of Pius IX to the present day have practical as well as historical significance. Mr. Halperin, a member of the History Department in the University of Chicago, has projected a series of volumes examining this crucial relationship more minutely than has hitherto been the case in any land or language. The first volume in the series, "The Separation of Church and State in Italian Thought from Cavour to Mussolini" (reviewed in an earlier issue of the REVIEW) was a book of political theory. The present volume deals with the actual relations between Italy and the Vatican, treated chronologically in their political, ecclesiastical and diplomatic aspects, from the outbreak of the Franco-Prussian War in the summer of 1870 till the death of Pius IX in February, 1878. It discusses such important historical episodes as the loss of the Pope's Temporal Sovereignty, the Law of Guarantees, the prolonged hostility between Vatican

and Quirinal, the strained relations between France and Italy, the growing rapprochement of Italy and Germany—the crowded events which closed "the most tempestuous Pontificate in the entire history of the Church." The book is a model of objectivity, presenting accurately and impartially the development of one of the most significant religious controversies of modern times.

E. T. T.

THE LIFE OF BRAXTON CRAVEN. *By Jerome Dowd.* Duke University Press, Durham, N. C. $3.00. Braxton Craven was the founder and first president of Trinity College, the forerunner of Duke University. This biography is by a former Trinity professor who was also a student there during the closing years of Craven's life. Revealing a man of amazing vigor in body, mind and spirit, the book has tonic qualities. Far ahead of his time in many ways, Craven saw too clearly and spoke too plainly to escape the stonings that prophets ordinarily receive from their contemporaries. Fascinating and thoughtful both as preacher and teacher, he had many opportunities to better his fame and fortune, but chose to live out his days in the pinch-penny obscurity of a college village. Combining however a wholesome Christian idealism with a lusty appetite for life, he proved that neither fame nor fortune was indispensable to enjoyment.

A strict conformist where conformity was harmless, Craven was a fearless non-conformist wherever traditions appeared tyrannical. His claim that the formalist in religion is "tenfold worse than a sinner" and that "the church and the world need purer, more exalted, and wider conceptions of Christian life, character, ends and aims," is a clue to the quality of his character and vision.

As a biography, the book is disappointing. A pedestrian style cannot do justice to an eagle soul. Had the author been able to write as vividly as the man he writes about, the book would have been a better job.

J. H. M., JR.

THE LIFE AND LETTERS OF WALTER W. MOORE: SECOND FOUNDER AND FIRST PRESIDENT OF UNION THEOLOGICAL SEMINABY IN VIRGINIA. *By J. Gray McAllister.* Published by Union Theological Seminary. Printed by Whittet and Shepperson, Richmond, Va., 1939. 576 pages. Price $2.50.

Dr. McAllister has, in this volume, rendered Union Theological Seminary and the entire Presbyterian Church a notable and an enduring service. After years spent in searching for and collecting materials Dr. McAllister has produced this "Biography of the Year," which has just issued from the press. The author's clear, buoyant style quickly catches attention and holds it to the end. It is a true, faithful story of life, but the romance in fact and the charm in style have served to make it a thrilling story. The printers have set the book in a beautiful type, with handsome covers. The price is only half of what it might justly be.

The materials, on the gatherings of which the author has spent so much time and labor, have been arranged and presented not only with the author's well-known literary genius, but also with affectionate understanding of his distinguished teacher and friend. The theme of the book is a noble one. The author holds a facile pen. Theme and author were well met for a book destined to take high rank among biographies.

Dr. Moore lived nobly and with distinction. He was known and loved throughout the Presbyterian Churches of America. In his own Church he had no peers. In no Church was there a superior. He gave his life to Union, not of necessity, but out of a great devotion. During his long, useful life, he was called to many other high positions, these calls coming often when Union Seminary was at low ebb, or when adverse circumstances would have driven other men to go. But in loyal devotion Dr. Moore remained stedfast at Union until that good day when he saw his life work established, his high ideals realized.

In the book there are twenty-one chapters, with a carefully prepared index at the end. The reader will appreciate the long and successful labors of Dr. McAllister as he discovers and enjoys the wide range of information which has been gathered for his interesting narrative. There is, first, the background of a sturdy ancestry, of which the noble scion was to prove himself so worthy. A childhood spent under severe limitations, always courageous and unselfish, is well pictured. Then came those brave days of battling and conquering through preparatory school and college days. The results of those hard, brave years we next find in the full successes, the ripe achievements of his Seminary years. Dr. McAllister shows us again how Dr. Moore loved to preach the gospel, choosing for his early ministry evangelistic service in "The Land of the Sky." Finally the firm establishing of Union Seminary, to be followed by its remarkable development, is inseparably interwoven with Dr. Moore's life story.

This book will be a feast of rich food to the older men who knew and had fellowship with Doctor Moore. It will be an inspiration to our younger ministers. Some who have already read it have told us how they did not wish to lay it down until they had read on to its conclusion.

No other feature of the book will be enjoyed more than its remarkable letters, for Dr. Moore was a master at letter writing. Loving his friends, he was always happy in pouring out in letters to them his choicest gems of thought and expression. These were not "notes," but real letters, thought through with precision, phrased with charm. Striking epigrams, beautiful thought-pictures ran through all of his letters. His note on the death of Dr. Thomas R. English is an illustration in point: "His departure was more like a translation than a dissolution." In this pragmatic day when typewriter and dictation have turned the imaginative, artistic flow of the pen into the click-clock of crass factualism, Dr. McAllister has presented Dr. Moore's extraordinary letters, not with the routine of a passive recorder,

but with the art of one who sets jewels of thought in the fine gold of masterly narrative.

Dr. Moore taught many more than a thousand theological students. His great heart held them in real affection. He never forgot them, but followed them closely through the after years of their ministry. So many of those students as still tarry this side of the Glory Dawn will welcome this true, thrilling life-story of the man who to them was a prince among men. The book will find its place on the most used shelf of our ministers. It will be welcomed by friends in all Churches and in all walks of life, as it brings to them fresh and blest reminders of one whom they honored and admired. We shall all thank Dr. McAllister for telling us again, and so well, how Doctor Moore thought nobly, spoke with rare power, lived devotedly for God in Christ. Well earned was the title "Second Founder of Union Theological Seminary!" E. M.

GEORGE W. TRUETT. A Biography. *By Powhatan W. James.* The Macmillan Company, New York. 281 pages. $2.50. The many thousands who have sat at the feet of Dr. Truett, not only in his great church at Dallas but in every place where he has gone like a flaming evangel around the world, all who have been lifted nearer to the Throne by the winsome preaching of this man of God, will rejoice in this book. It has come like a veritable tonic to this reviewer, for he has long regarded George W. Truett as his highest conception of a Spirit-filled preacher. The recognized spiritual leader of twelve million Baptists as the President of the Baptist World Alliance, Dr. Truett is one of the most effective and best loved ministers of Christ Jesus of modern times. All denominations of the Church Universal are under lasting obligation to this great but humble soul whose clarion voice has been lifted with no uncertain note through nearly fifty years of unswerving testimony to the Christ whom he loves and proclaims with singular devotion and success. And now Dr. James, his son-in-law, has made us his debtor by giving us this intimate, interesting and inspiring story which traces Dr. Truett's life and labors from his beginning amid obscure surroundings in the mountains of North Carolina to the place he occupies as a world-figure today. Writes Dr. Douglas S. Freeman in his Introduction, "Of all this and of much that Dr. Powhatan James knows more intimately than does any other man, he writes delightfully in this volume. It is a biography that will retain its authority during Dr. Truett's lifetime and will prove indispensable to those who write, half a century hence, of one of the most notable figures of the twentieth century church." It is most enthusiastically commended to all those who would be challenged and inspired by a life surrendered to the Lordship of Jesus Christ. J. S.

THE WORLD'S RELIGIONS. *By Charles S. Braden.* Cokesbury Press, Nashville, Tenn. 238 pages. $1.50. The author of this book, professor in

the department of History and Literature of Religions in Northwestern University, has published a number of valuable works in his particular field of study. The present volume is a concise but comprehensive history of the leading religions of the world, past and present. It is characterized by scholarly insight and sympathetic understanding of the different influential faiths of mankind and written in a clear, popular style which will appeal not only to the professional student of the subject but also to the average layman who wishes to know the religious faiths in which men have lived and died. D. W. R.

ONE GOSPEL FOR MANKIND. *By Hugh Vernon White.* Friendship Press, New York. 70-page pamphlet. $.35. Many church members do not understand the reason for a Christian world mission. In this booklet the author emphasizes what he considers the spiritual necessities for a permanent world outreach of the Christian faith. His conception of Christ is inadequate, but he has given us here a series of suggestive and helpful studies in the field of missions. He believes that the church in which the Spirit of God moves freely and in which the love of Christ abides will always participate in the missionary enterprise as its essential and permanent business. D. W. R.

FAR ROUND THE WORLD. *By Grace W. McGavran.* Friendship Press, New York. 116 pages. $1.00 (paper $.50). This is a collection of eleven true stories for reading or telling to boys and girls of the junior age. They are stories of men and women who have gone where mankind calls for help, "wherever they find people needing something in their lives to help them live more nearly as the children of God." These men and women work in many lands and in many ways. They brave sickness, danger and death; they have great minds, high courage and noble purposes. These brief visions into the romantic adventuring of their daily lives make fascinating reading. D. W. R.

WOMEN AND THE WAY. Friendship Press, New York. 198 pages. $1.00. This book is a symposium on Christ and the world's womanhood. It has a prologue written by Madame Chiang Kai-shek and an epilogue, on "Women, God, and the World," by Muriel Lester. The intervening chapters are written by outstanding Christian women representing different races and different parts of the world. Each writer in her own way tells what the coming of the Christian gospel has meant for her country and what its effect has been upon the women of her homeland. Each author sees in Christ the one who meets their needs and who will bring the nations together in a world-fellowship. We heartily commend the book. D. W. R.

HEAVEN KNOWS. *By Margaret H. Brown.* Friendship Press, New York. 167 pages. $1.00. This title is a proverbial expression commonly used by the people of China when confronted by some inexplicable problem, some question beyond the power of human wisdom to answer. The author of the book was an eye-witness of the murderous and appalling happenings in Shanghai during the first months of the present undeclared war upon China. She worked in the refugee camps and emergency hospitals and knows at first-hand all the tragedy and horror of those days of death and destruction. In the story of one simple peasant family she gives a graphic portrayal of the sufferings and bewilderment of the multitudes of China, their courage and patience, and the humanitarian efforts to bring them relief. It is a poignant story and an inescapable appeal to help. D. W. R.

## IV. PRACTICAL THEOLOGY

JESUS AND THE EDUCATIONAL METHOD. *By Luther Allan Weigle.* The Abingdon Press, New York. 128 pages. $1.00. This book contains the Sprunt Lectures delivered at Union Theological Seminary, Richmond, Va., in 1938. The purpose of the author is to refute the apocalyptic method of interpreting the life and death of Jesus. The apocalyptic view results in either the impression that Jesus' teaching has no relevance to this present world or that force may be used to bring in the Kingdom. The book contains four lectures. The first shows Jesus to be a teacher in contrast to the view of those who hold that Jesus shared the messianic conception taught and believed by the Jews of that day. The second lecture deals with the question as to why Jesus came to Jerusalem. The author shows that Jesus came to call Israel to a religious awakening and reformation even though He knew it meant death. The third lecture is a discussion of the Kingdom of God. The apocalyptic view is that the Kingdom belongs entirely to the future. Dr. Weigle believes the Kingdom of God is used in the Gospels in three senses—primarily referring to the Sovereign Rule of God, and then believers entering and following the will of God, and in referring to the final Consummation. The fourth lecture treats the present phase of the Kingdom of God—the faith and life of the Church today. The author holds that in Jesus "the Kingdom of God was present as the act of God and as the response of man." Jesus in proclaiming the Kingdom of God chose the educational method, the method of the teacher, rather than the method of the legislator or political agitator or armed rebellion or violent social revolution. This teaching of Jesus under the blessing of God is playing a vital part today in the building of the Kingdom. Dr. Weigle urges the intensive use of education in the Church while depending upon God's grace. It is a valuable book.

D. T. C.

ONE GENERATION AND ANOTHER. *By Robert Russell Wicks.* Charles Scribner's Sons, New York. 191 pages. $1.50. Appreciative readers of *The Reason for Living* will welcome this companion volume from the pen of Dean Wicks of Princeton University. *One Generation and Another* is a stimulating and wholesome book, different from most books dealing with problems of the home. It is written "for those who will sometime look forward to marriage and a family of their own, or who are, with due fear and trembling, already under the responsibility." It sets out to be "a plain report of what transpires in homes that have survived difficulties, preserved happiness, trained the trustworthy and willing citizens on whom our civilization has relied, and blessed their children with memories that abide as the most cherished possessions of life." The first four chapters are particularly valuable, and the entire book is worthy of careful reading. Dean Wicks is not blind to the forces that are wrecking homes nor to the appalling number of homes already reduced to wreckage, but believes that young people can build strong and beautiful homes in the present world—indeed must do so if they would succeed in transmitting a fine heritage of character and wisdom to other generations. W. M. A.

FROM SCHOOL TO COLLEGE: A Study of the Transition Experience. *Hugh Hartshorne, editor.* Yale University Press, New Haven, Conn. Pages xxiv, 446. $3.50. This is a "must" book for all college presidents, personnel officers and counsellors, together with student workers and college town pastors. It is a detailed study of the transition experience from senior year in high school to sophomore year in college of 1,200 New England boys. The publishers state: "This is the first major, comprehensive, objective investigation of school and college experience in its relation to general personality growth." As far as this reviewer knows, the claim is thoroughly justified. The study is scientific, technical, intensive and extensive, yet shot through with the warmth of human sympathy. The fact of the widespread and tragic maladjustment in college life is set forth, and the nature of the transition experience is described. The positive qualities, traits and habit patterns that seem to make for a successful transition are discussed. An exceedingly detailed study of one hundred boys is woven into the background of the larger study to clarify the matter of the habit patterns of the successfully adjusted type.

The chapter on "The Place of Religion in College" is chastening. Of 261 individuals, only eleven percent were definitely opposed to the church (p. 265). Yet a satisfactory religious adjustment meant very little in relationship to the total adjustment to college (p. 280). Religion has less influence on college students than on high school students (p. 264). Two basic reasons of profound significance are given: Students tend to place emphasis on those phases of life which the institutions they attend emphasize as significant; and "one of the main reasons why students appear

to be less influenced by religion during the transition period is the contacts they have had with religion in the pre-college period have not been of the nature that readily fits in with their enlarging knowledge of the universe and its interpretation in more or less scientific terms" (p. 283).

The final and most valuable chapter gives a concrete challenge to homes, churches, schools and colleges, suggesting definite ways whereby they might improve their work with growing youth. There are a hundred pages of valuable data, together with copies of instruments used and proposed, which make this book indispensable to workers with students.

This reviewer wishes that the editor of this noteworthy volume would write a couple of popular articles for the various quarterlies, thus making available for the rank and file of ministers material which they will probably never read in its present technical and costly form. But all who deal directly with student guidance ought to buy and study the complete edition.

H. G. G.

YOUTH LOOKS AT RELIGION. *By Arthur C. Wickenden.* Harper and Brothers, New York. 212 pages. $1.50. The author of this valuable book writes out of a wide experience with college young people. He is Professor of Religion at Miami University. Any evaluation of the book should be made in the light of the author's purpose stated in the Foreword: "The object of this work is not to tell young people what they must think or believe about religious questions, but to help them see where the Christian world is in its thinking. There are various approaches made by different groups of equally earnest people to the insistent questions of life and religion, and the attempt will be made to review and compare ideas that are typical of large groups within Christendom." This method is followed in dealing with such questions as the relation of science and religion, the place of the Bible, the nature of God, the person of Jesus Christ, sin, prayer, immortality, and religion and the social order. The author's own point of view is liberal but he makes an honest effort to state fairly positions different from his own. This is a book that can be profitably used in student discussion groups and by discriminating students themselves.

W. M. A.

A CHRISTIAN AMID CLASHING AUTHORITIES. *By Wanzer Hull Brunelle.* The Westminster Press, Philadelphia. 112 pages. 25c. This booklet was issued in connection with the "Learning for Life" plan of guided Adult Study, as a part of the Adult Program of Christian Education by the Board of Christian Education of the Presbyterian Church, U. S. A.

Nowadays, with increasing emphasis on adult education and with the realization that we have neglected this field in our churches, the active pastor can find here much help for effective discussion periods with the adult membership of the congregation. With a little adaptation of the material treated, the book would be very helpful for use in young people's forums.

The object of the course is to help the individual to gain "an understanding of the authorities that make his life their battlefield" and to "discover the one to which he will give undivided allegiance." The first sections gives a partial list of some of the contending authorities (The State, Public Opinion, Conscience, The Church, Propaganda, etc.) and it suggests an approach to each through discussion. Certain valuable source material is given in the appendix. The second section, which is the largest part of the book, attempts an evaluation, or a suggested approach to such an evaluation, of these different authorities by the group. The third and last section shows the approach to the formulation of an adequate principle for Christian decision and action as we accept Jesus as the final and absolute authority.

The value of the book is far greater than its size and price. The book would be a valuable addition to the working tools of any minister. J. A.

PSYCHIATRY FOR PASTORS, STUDENTS AND NURSES. *By Jacob D. Mulder, M. D.* W. B. Eerdmans Publishing Company, Grand Rapids, Mich. 170 pages. $1.50. This book furnishes just the information that pastors, students and nurses need in order to verify the types of psychiatric cases they are constantly meeting. Dr. Mulder is superintendent and medical director of the Christian psychopathic hospital at Grand Rapids, fellow of the American Medical Association and of the American Psychiatric Association. As a pastor I have often wanted factual information on the various types of mental disturbance together with a typical case. Dr. Mulder not only outlines the various types, but classifies them and along with his classifications exhibits a case record from his files for illustrative purposes. We who are engaged in Christian and humanitarian work are too often guilty of maudlin sentimentalism instead of factual information and technical application of scientific principles to troubled minds. This book will help me in my pastoral work. The information in the book is not given as sermonic material but there is one story (about the big business man, whose business and life was wrecked by a social disease, caught early in his wild-oat days, but showing up at the height of his career) that is a powerful sermon.

R. C. L.

UNDERSTANDING CHILDREN. *By Lewis Joseph Sherrill.* The Abingdon Press, New York. 218 pages. $1.50. Seldom have I read a book that was so thoroughly satisfactory. The author has children of his own, has exchanged ideas with many parents and teachers and is a wide and discriminating reader. His accurate knowledge is evident on every page. Moreover, he writes with clearness and charm. Apposite illustrations fall into place beside solid argument and facts so that one's interest is kept alive while he is mastering a subject. The volume is a leadership training

text and is admirably adapted for such use through problems raised in connection with every chapter and the unique way in which the student is guided in choosing a child and discovering his development in the light of the advancing thought of the book. But any parent or teacher would enjoy this book, and would come to know children much better with its reading. W. T. T.

Discussing Religion Creatively. *By Clarence R. Athearn and Laura Armstrong Athearn.* Fleming H. Revell Company, New York. 220 pages. $2.00. Many a teacher aware of his failure, as new methods were suggested seized upon them eagerly as an easy way out of his difficulties and discouragement only to find that they could be mastered only by painful study and practice. Books simple enough, and close enough to the classroom situation and the subjects with which he was involved, were not available so he lapsed into his old ways, or gave up the task altogether. Here is a fine handbook, that has possibilities in it for the disappointed teacher in the Church school. It is built out of the actual experience of teachers of religion, explains the types of discussion, indicates the values and disadvantages of each and show why, when and how one should use each method. It is encouraging to find two such modern leaders suggesting that the Bible "is the most valuable source for all religious truth, and in the hands of a trained and experienced leader may be the only discussion guide needed." W. T. T.

An Introduction to a Christian Psycho-Therapy. *By J. A. A. Murray, B. D.* Charles Scribner's Sons, New York. 279 pages. $3.00. This is a much more thoroughgoing treatment than one ordinarily finds in books which seek to bring together religion and mental hygiene. Dr. Murray is well versed in analytical psychology and discusses in an understanding and sympathetic fashion instincts, the unconscious, complexes, repressions, analysis, transferences, dreams and the other subjects that belong to that school. But he is a minister who believes that man is essentially a spiritual being who can never be completely adjusted, truly satisfied apart from God, and he would make his therapy definitely Christian.

His last chapter, "Character and Training of the Therapist," is both a challenge and a caution. He feels the pressing need in this field for ministers, men of the highest character, reverent, humble, selfless, who believe that the way out for troubled minds is "in learning to love God, and their neighbors as themselves." But he is certain that "training is clearly necessary, on a scale, and with a thoroughness, not yet attempted." He would have the Church set apart for this purpose a few able men who know psychology and psycho-therapy, who themselves have been analysed and clinically trained. The average minister would not then pretend to a

knowledge and skill he did not possess but would refer his difficult cases to men who were prepared for the task. The book is a substantial one, and its conclusions worth considering. W. T. T.

PASTORAL PSYCHIATRY. *By John Sutherland Bonnell.* Harper and Brothers, New York. 237 pages. $2.50. This book stands out from its many fellows in this field because of its fine Christian tone. While Dr. Bonnell knows people through both study and experience as a young man in a mental hospital in which his father served, he also knows God and His Word, and in a remarkable way brings Scripture to hear upon the life problems of those who come to him.

A really great pastor takes us into his study and lets us watch him work not with "cases" but with persons whom he tries to lead into a close relationship with Christ as the final cure for fear, sex difficulties, pride, a sense of guilt—any maladjustment. It is the best book for the man in the active pastorate I have seen. Our students in Pastoral Theology were enthusiastic over it. The author speaks to our hearts as well as to our minds, and the reader seeking to find ways of ministering to others, discovers that his own soul has been enriched. W. T. T.

AND YE VISITED ME. *By Russell L. Dicks.* Harper and Brothers, New York. 247 pages. $2.50. Dr. Dicks, who has already been of such help to us through his three earlier books, "does it again," but in a different way. This is a case-book, developed from the records of ministers and theological students made as they actually worked with those who were ill. In these living documents we get a picture of the patients, the way in which the visitors tried to make contacts, discover real needs and meet them. Failures are presented as well as successes, criticisms are made of procedures followed and suggestions are offered which aid the student in working out his own solution of the problems. No one could read these human stories without seeeing something of the deep need, the loneliness, the fears of the sick and the real knowledge and skill demanded of those who would help them toward inner peace and strength. The pastor would be moved to keep some sort of record of his own work after reading this book and would find here practical suggestions as to how this should be done. W. T. T.

IN THAT CASE. *Murray H. Leiffer, Editor.* Willett, Clark & Co., Chicago. 156 pages. $2.00. So often when a problem is faced a minister wonders how his more experienced brethren would solve it. In this book he may find the answer. Dr. Leiffer, Professor of Sociology at Garrett, having secured from several hundred ministers the lists of their toughest problems, selected from them fifty, broadly typical, and presented them to a group of representative leaders and asked how they would work them

out. The difficulties are as varied as the life of one's people and move from the counseling of individuals to problems that grow out of community situations. Each question is discussed by two men who do not always agree but who are decidedly stimulating. The book made up of these problems and their discussion is interesting and vital. Any preacher would find some, at least, of his own difficulties dealt with helpfully. It would be much more usable if it had an index. W. T. T.

HEALTH FOR MIND AND SPIRIT. *By W. L. Northridge.* The Abingdon Press, New York. 200 pages. $2.00. This is one of the simplest and most readable books I have found dealing with the subject of mental health, and one of the best. There is nothing really new in it; but it covers the ground well, and the material is finely organized. The analysis of the major psychoses in the earlier chapters is exceptionally good, and the discussions of the problem of alcoholism and of adolescent conversion are very helpful. W. T. T.

EVANGELISM FOR THE WORLD TODAY. *Edited by John R. Mott.* Harper and Brothers, New York. 290 pages. $2.50. Nothing is more evident than the fact that today there is a worldwide and growing interest in evangelism. In preparation for the Madras World Christian Conference, Dr. Mott sent to a carefully selected group scattered throughout the world the following questionnaire:

1. "How would you define evangelism, in other words—what does this subject signify to you?"

2. "In the fields with which you are most familiar, what aspects of the Christian Gospel are most relevant in these days?"

3. "Within the range of your experience—what has characterized the work of evangelism which has been most fruitful in deeply satisfying and abiding results?"

Replies to these questions were received from approximately 125 persons, representing different theological viewpoints, different spheres of work, diffrent races, and different parts of the world. After a brief introductory chapter on the significance of this symposium, the editor presents us the replies which he received from Christian leaders around the world on the Meaning, The Relevance and the Fruitfulness of Evangelism. It is an exceedingly interesting and suggestive collection of convictions, revealing a larger degree of unanimity than one usually expects. D. W. R.

EVANGELISM IN THE LOCAL CHURCH. *By T. C. Massee.* The Judson Press, Philadelphia. A 79-page pamphlet (price not given) intended to be used as a text and guide for classes in Evangelism. It emphasizes the fundamental convictions which must underlie all real evangelistic passion and gives suggestions for organizing a church that feels the need for more sus-

tained and effective evangelistic effort and counsel to individuals who are ready to give themselves to prayer and work to win others for Christ. An excellent Biblical presentation. D. W. R.

MIRACULOUS HEALING. *By Henry W. Frost.* Fleming H. Revell Company, New York. 174 pages. $1.00. This is a sane and satisfying presentation of a controversial subject, written with the fervor of deep conviction and yet in its arguments and conclusions possessing a balance which commends itself to the intelligent reader. The thesis of the book is sound. Most writers on this subject hold that no healing is divine except that which is through the direct power of God independent of any means. The author holds that all healing is divine. The power which effects the recovery of the sick belongs to God alone. Ordinarily God honors the use of means such as rest, medicine and surgical care. On other occasions, far less frequently, God's healing power operates directly apart from means. The healing of our bodies, the author argues, is resident in the Atonement of Christ. However, he acknowledges that some are healed while others are not, even though apparently the same conditions are met. The essential thing is that we submit to the will of God, whether it mean sickness or health. The book closes with a ringing testimony to the direct healing of the author's son by God's miraculous power. M. W.

GOD'S CONTROL. *By Samuel M. Shoemaker.* Fleming H. Revell Company, New York. 155 pages. $1.50. This is a typical book from the pen of the rector of the Calvary Church in New York who has been one of the chief spokesmen of the Oxford Group in America. One cannot be unkindly critical in the presence of such transparent sincerity as is possessed by Sam Shoemaker. However, the fact remains that his writings and especially this recent book are lacking in the qualities which sustain interest. This is a surprising deficiency in a book by one whose experience is so remarkably vital. The casual reader will plod through this book without being especially aroused at any point. Although the opening chapter has as its ambitious title "Let's Change the World," this book will not set the world on fire. It will likely be currently popular with the Oxford Group. It possesses little permanent value. M. W.

SOCIAL RELIGION. *By Douglas Clyde Macintosh.* Charles Scribner's Sons, New York. 336 pages. $3.00. This book-of-the-month is also the book of the year in its particular field, the field of social religion. Though definitely unbalanced in that it seemingly makes social religion about the whole of religion (opponents of the so-called "social gospel" will, I fear, be only established in their opposition), it does contain a great deal that is fresh and suggestive for those who believe that the "social gospel" is an essential aspect of the complete gospel.

In the first section Dr. Macintosh deals with the principles of social religion—The concept of the Kingdom of God—The Social Content of the Gospel—Man's Part in the Coming of the Kingdom, as set forth particularly in the Synoptic Gospels. Dr. Macintosh believes that when there is no definite indication to the contrary, what Jesus meant by the Kingdom of Heaven is not "heaven" but the Kingdom or rule of God on earth. Familiar passages like the beatitudes take on new and suggestive, if not always convincing, meaning under this interpretation. Thus the first beatitude, considered in connection with Luke 6, comes to mean: "Blessed are ye who are so poor as to have lost your self-respect . . . when society has been revolutionized by brotherly love . . . poverty and its associated inferiority feeling will be things of the past."

In the second section Dr. Macintosh deals practically and helpfully with outstanding problems for social religion: The Prevention of War, The Abolition of Poverty, The Safeguarding of Liberty and the Reformation of Government. It is his fundamental conviction that "What the world needs imperatively today and what it will continue to need tomorrow, and must have, indeed, if impending disaster is to be avoided, is an accelerated development of social science applied in the spirit of dedication to the highest ideals of social religion." Dr. Macintosh's own book is a valuable contribution toward that important end. E. T. T.

THE MEANING OF WAR. *By James W. Johnson.* Fleming H. Revell Company, New York. 59 pages. 75 cents. A book by a Christian layman, formerly published eight months before the end of the World War, now appearing in a revised edition. In his preface to the first edition the author sets forth his purpose: . . . "Can any cause be found, broad enough and deep enough, to explain such a world crisis? The simple statements following . . . are an attempt to answer this question and to suggest the only method that will lead to an enduring peace." The following sentences, chosen from the book, give us in outline form a summary of the text: "All will admit that if there was no sin in the world there would be no sorrow, no tears, no crime, no war, for all would live at peace and every one would think as carefully of his neighbor's rights and happiness as of his own" (p. 25). "War is nothing more than the punishment of God upon wilful, disobedient people who will never obey until they are compelled through suffering to turn from their selfishness and follies to the soul's last resort, God" (p. 30). "If disobedience to God's most important law of love results in war; so in like manner obedience to the divine law of love will result in permanent peace. Furthermore, in no other way can a lasting peace be obtained" (p. 29). J. B. C., JR.

CHRISTIANS IN AN UNCHRISTIAN SOCIETY. *By Ernest Fremont Tittle.* Association Press, New York. 62 pages. 50 cents. This is the eighth

volume in the valuable series of little books called "Hazen Books On Religion" the purpose of which is to present simply, compactly and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today. This volume by Dr. Tittle is striking in its dedication: "To my son's children, Sara Lynn Tittle, David Ernest Fremont Tittle, who, I hope, will help to create a better society." The book is also striking throughout in its presentation of the case for religion in the midst of a pagan world—a religion of personal happiness and wholesomeness in a world gone beserk with the stern sense of loyalty to the state as the only god. Four chapters comprise the author's approach to the Christian in our modern unchristian world: God in history, the Kingdom of God, the Christian Revolution and Christians and the World. Freshest of all, and unique in its message, is his third chapter in which he speaks of the Christian revolution. He points out that while Christianity is revolutionary, yet it differs from classical revolutions in the means it employs to achieve its ends, in the importance it attaches to need for change in the human heart and in its refusal to use the means of violence to attain its goals. The means of violence are unsuited to the achievement of any good end, are grotesquely unsuited to human nature and are tragically incompatible with the nature and purpose of God. Dr. Tittle also makes a valuable contribution to Christian thinking in his outline of the six traditional attitudes which Christians have taken toward the problems of the religious and social order. R. C. L.

WHAT'S RIGHT WITH THE WORLD. *By Gordon Palmer.* Fleming H. Revell Company, New York. 188 pages. $1.50. In these times through which we are passing, when so many have grown pessimistic and discouraged, it is refreshing and faith-strengthening to read a book which always raises the question "What's right?" rather than "What's wrong?"

Dr. Gordon Palmer, who is President of the Eastern Baptist Theological Seminary, bases his belief that right will win on the sovereignty of God. The Master Builder of a better world is Jesus Christ. In developing his theme in eleven chapters he asks, "What's right with our thinking?" "With youth?" "With the Church?" "With the ministry?' "With education?" "With motherhood?" "With evangelism?" "With patriotism?" and "What's the right way to build a better world?" He closes the book with a fine chapter which states that right will win through the ultimate triumph of the cause of Christ.

This book will help one to cultivate a habit of looking for the best and will strengthen faith in the ultimate triumph of righteousness. J. L. F.

RECENT LITERATURE AND RELIGION. *By John Rothwell Slater.* Harper and Brothers, New York. 237 pages. $2.00. No preacher, someone has said, should read a religious book without reading a novel to balance it.

Whether one agrees with that or not, most of us who preach, I suspect, would like to find time for more novels, poetry and drama. For that reason preachers in particular should welcome this book. Delivered in lecture form to preachers by a professor, the book is not a *Readers' Digest* but an interpretative survey of pertinent English and American literature since 1900. One need not agree with the author's views to find his evaluations illuminating. The book is not as sprightly as Luccock's *Contemporary American Literature and Religion,* but in squeezing the spiritual juices out of scores of modern writers it can hardly fail to enrich one's mind with insights, one's heart with understanding and one's notebook with dignified illustrative material. J. H. M., Jr.

Free Men. *By Lynn Harold Hough.* The Abingdon Press, New York. 240 pages. $2.00. There are not many preachers today who have the breadth and depth of scholarship and the literary style to write essays. Lynn Harold Hough possesses all of these qualities. In this third series of Forest Essays he has written on a wide variety of themes varying from Free Men, The Price of Christian Literacy, the Church and the Society of Men's Minds to Aldersgate Once More. Underlying all of these themes is that evangelical Humanism for which he has become a strong advocate. In his first essay, which perhaps sets forth the central thesis of the whole book, he shows the importance of the doctrine of Free Men—for science, education, society, morals. In a fine essay on the Society of Men's Minds, he points out that most of our so-called social reforms all over the world, America included, have dealt almost exclusively with men's bodies and have been made at the expense of human freedom and other qualities of men's minds. It is refreshing to find that in his essays on The God of Grace and Aldersgate Once More, he emphasizes the grace of God and the evangelical tradition. This position is well shown by the quotation, "The belief in the divine sovereignty is the last refuge intellectually, morally, socially and spiritually between ourselves and the abyss." C. V. C.

Like As We Are. *By Robert A. Lapsley, Jr.* John Knox Press, Richmond, Va. 117 pages. $1.00. Our own Dr. Lapsley, pastor of the First Presbyterian Church, Roanoke, Va., has given us a splendid volume of "character portrayals." It is not easy to select the salient features in the life of a Bible character and within the limits of an ordinary sermon retell the story so that it grips the attention and brings home the moral and spiritual lessons of that life. This difficult thing Dr. Lapsley has accomplished. Fifteen Old Testament characters are studied, eleven of them from Genesis. These biographical sermons are models of compactness, each study taking six or seven pages. Some of the subjects are: "The First Man, Adam," "Great-Grandmother Eve," "Old Man Methuselah," "Ad-

miral Noah," "The Daughters of Zelophehad," "The Great Woman of Shunem," etc. Truly a feast of good things! J. S. A.

THE GOSPEL ACCORDING TO STRANGE EVANGELISTS. *By John Schmidt, B. D.* Zondervan Publishing House, Grand Rapids, Mich. 118 pages. $1.00. A series of nine evangelistic messages, setting forth the gospel in a rather unique manner. We do not ordinarily think of Judas Iscariot, Caiaphas, Malchus, Pontius Pilate, Herod, Barabbas, the Scoffers, the Malefactor and the Tomb Guards as "evangelists" but here we have them presenting the gospel according to their lives and experiences with the Lord Jesus Christ. Judas, for example, tells us (1). A man may be an outward follower of Jesus Christ and yet be lost; (2). A man may have heard the gospel invitation and yet be lost; (3). A man may repent of his sins and still be lost. This is one of the most unusual series of sermons your reviewer has ever read. Some indication of the inexhaustible depths of the Bible, and the fact that its truths may be presented in new and vital ways for our age, are herein found. J. S. A.

IF HE SHOULD FAIL. *By Chester M. Savage.* Zondervan Publishing House, Grand Rapids, Mich. 142 pages. $1.00. A book of twelve evangelistic sermons by the pastor of the First Baptist Church of Hallsville, Texas, thoroughly orthodox, intensely evangelical, and scriptural. They will be read with profit, though they were probably more effective in the spoken than they are in the written form. R. A. L., JR.

BEING MADE OVER. *By Charles R. Brown.* Harper and Brothers, New York. 159 pages. $1.50. A book of fourteen sermons by the Dean Emeritus of Yale Divinity School. With a few possible exceptions the sermons may be classified as topical, on such subjects as Mending Our Religion, The Positive Life, The Sense of Security, and so on. The sermons are well-written, interesting, and practical. J. B. C., JR.

IT WILL BE DAYBREAK SOON: Southland Sketches. *By Archibald Rutledge.* Fleming H. Revell Company, New York. Illustrated. 129 pages. $1.25. If the faith and the optimism which constitute the spirit of this little volume, daintily conceived and exquisitely written, were more common in human life, there would be a finer place in which to move, breathe and have our living. Dr. Rutledge brings to light the finer spiritual qualities inherent in the old-time Negro and learns from him truths which moderns are apt to overlook. It is a great appreciation of the Negro and a greater appreciation of the author. C. H. N.

ONLY THE BRAVE ARE GREAT. *By Mabelle Stephenson Quine.* Fleming H. Revell Company, New York. 240 pages. $2.00. It is refreshing

in this day of sordid realism in literature to read a novel that maintains high ideals, that exalts faith in God, love for Christ and simple goodness in everyday living. The author describes the book as the "love story of a girl who followed an ideal." That ideal was Christ, and so there is a distinctly religious under-current running through the story. The purpose of the book is "to show how simply and naturally Christ comes into our lives, if we pause long enough to listen to His voice. It is to show how much He can do for us when we feel that we can carry on no longer."

After following with absorbing interest the story of love, and tragedy, sickness and health, riches and poverty, doubt and faith, we are not surprised when we find toward the close that it is a true story, the story of the author's own life. She is not a finished writer but speaks truly when she says, "I have never written a story but I have lived a story." It is worth reading, for it deals with vital things.

The book leaves something to be desired in a theological way. The solution of the problem of suffering is not wholly satisfying. It is disconcerting to find the author saying that *the gospel* is preached in the Mormon Temple in Salt Lake City. But the book does teach that sin, however fascinating, does not pay, and that a happy marriage is possible even in our day. The world would be better if more books of this kind were published and read.

R. A. L., Jr.